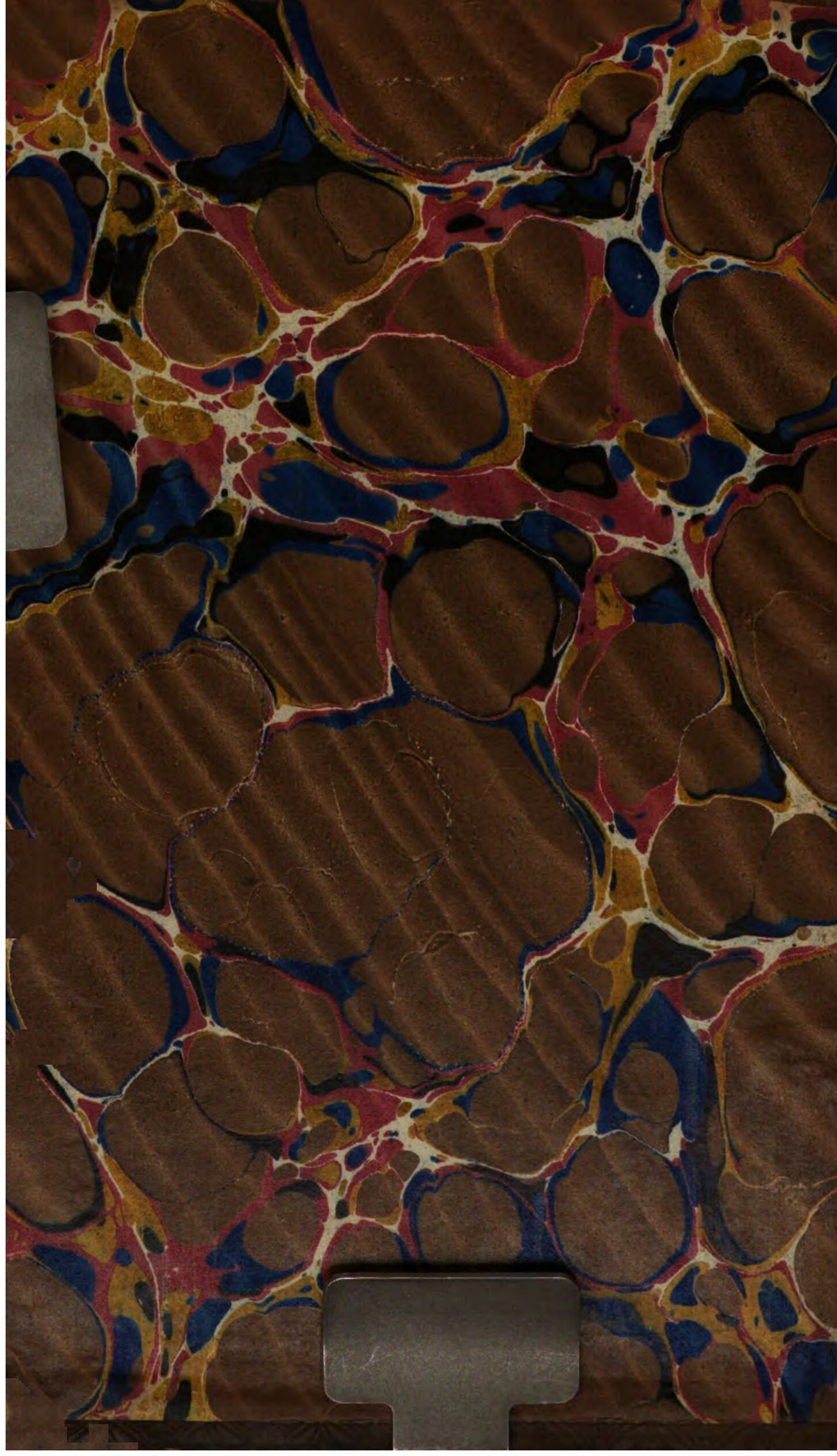
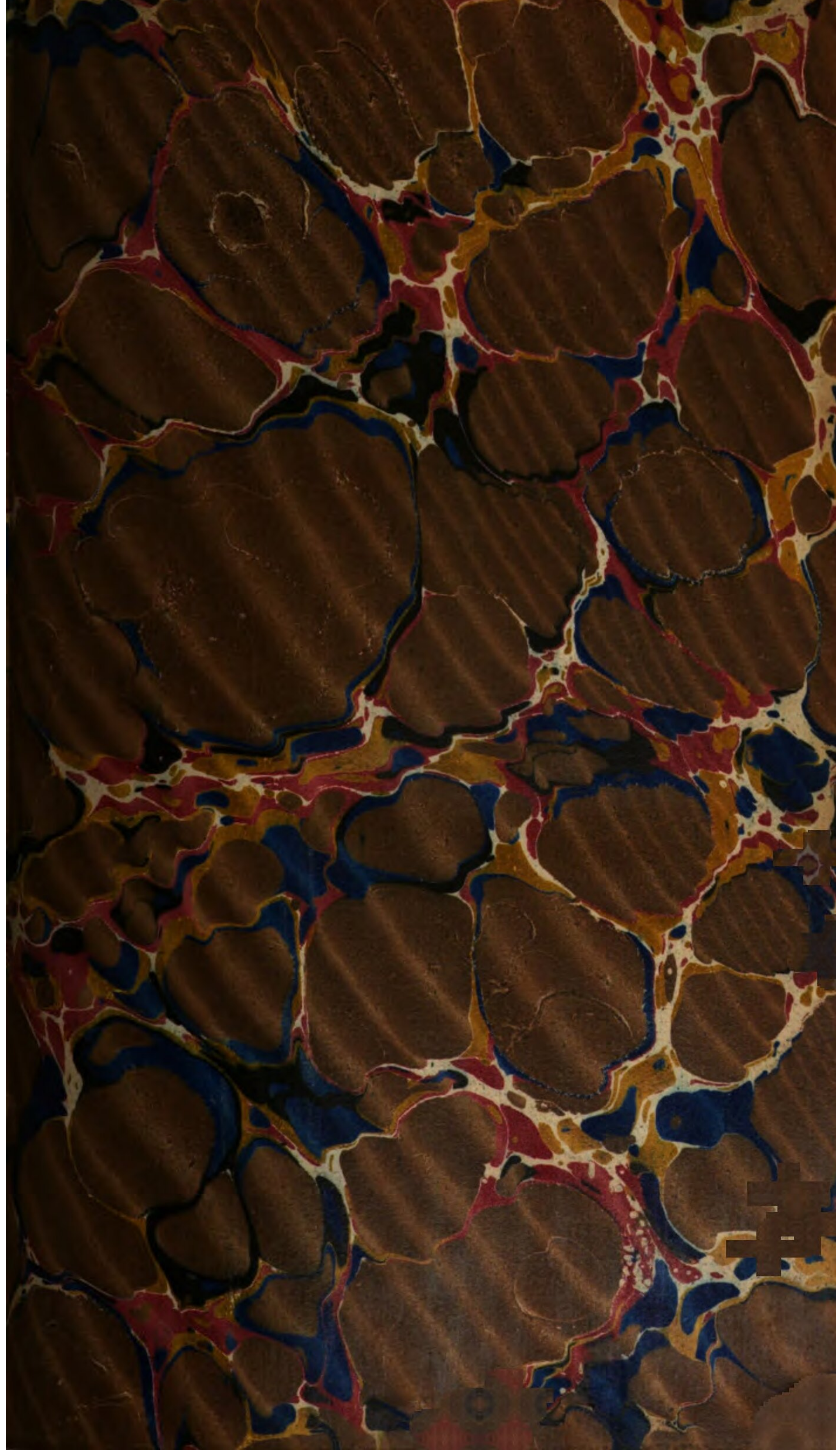






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Gwedenborg

(25)

THE
CHRISTIAN RELIGION,

CONTAINING

Universal Theology

THE NEW CHURCH.

CHRISTIAN RELIGION;

CONTAINING THE

Universal Theology

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TRUE
CHRISTIAN RELIGION;

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OF

THE NEW CHURCH,

WHICH WAS FORETOLD BY THE LORD,

In DANIEL, chap. vii. 13, 14; and in the APOCALYPSE, chap. xxi. 1, 2.

By EMANUEL SWEDENBORG,

SERVANT OF THE LORD JESUS CHRIST.

TRANSLATED FROM THE ORIGINAL LATIN WORK

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TRUE CHRISTIAN RELIGION:

CONTAINING

The Universal Theology,

OF THE

NEW HEAVEN AND NEW CHURCH.

CHAPTER VII.

OF CHARITY, OR LOVE TOWARDS OUR NEIGHBOUR; AND OF GOOD WORKS.

392. **F**ROM the doctrine of faith we next proceed to that of charity, for faith and charity are conjoined like truth and good, or like light and heat in the time of spring. We use this similitude, because spiritual light, which is the light that proceedeth from the sun of the spiritual world, in its essence is truth, and in consequence, truth in that world, wheresoever it appeareth, shines with a splendor according to its purity; and spiritual heat, which also proceedeth from the same sun, in its essence is good. The case is the same with respect to charity and faith, as with good and truth, charity being the complex of all things belonging to the good which a man doeth to his neighbour, and faith the complex of all things belonging to the truth which he thinketh respecting God and things divine. Since then the truth of faith is spiritual light, and the good of charity spiritual heat, it follows, that there is a similitude between these two and the two properties of the same name in the natural world; that is to say, that as by their conjunction

the earth puts forth its blossoms, so by their conjunction the human mind puts forth its blossoms; but with this distinction, that the blossoming of the earth is occasioned by natural heat and light, whereas the blossoming of the human mind is occasioned by spiritual heat and light, and of consequence this latter blossoming, as being of a spiritual nature, consisteth in wisdom and intelligence. There is also a correspondence between the earth and the human mind, and hence the mind, wherein charity is conjoined with faith, and faith with charity, is in the Word likened to a garden, and is also understood and signified by the garden of Eden; a point fully proved in the work entitled *ARCANA CŒLESTIA*, published at London. It is further to be noted, that, unless the doctrine of faith be succeeded by that of charity, it will be impossible to comprehend what faith is; for it has been asserted and proved, in the foregoing chapter, that faith without charity is not faith, and that charity without faith is not charity, and that neither hath any life but from the Lord, n. 355 to 361: also, that the Lord, charity, and faith, constitute a one, like life, will, and understanding; and that in case they are divided, each perisheth, and is destroyed like a pearl bruised to powder, n. 362 to 367: and further, that charity and faith are together in good works, n. 373.

393. It is a certain truth, that faith and charity cannot be separated, consistently with man's enjoyment of spiritual life and his consequent salvation. This is a proposition so clear and self-evident, that it requires neither depth of judgment, nor the advantages of learning, to see and comprehend it. When we hear it asserted, *That whosoever leadeth a good life, and believeth aright, will be saved*, who doth not acknowledge the truth of the assertion, by a kind of interior perception, and a consequent assent of the understanding? And when we hear it asserted, *That whosoever believeth aright, and doth not lead a good life, will*

also be saved, who doth not reject the assertion, it being just as offensive to the understanding, as dirt is to the eye into which it falls? For every person, in such a case, is immediately led, by an interior perception, to reflect thus within himself, “How is it possible for any one to believe aright, who doth not lead a good life? And what is his belief, in such a case, but as a painted figure of faith, and not its living image?” In like manner, when we hear it asserted, *That whosoever leadeth a good life, although he do not believe, will be saved*, doth not the understanding see, perceive, and think, whilst it revolveth this proposition, that there is an incoherence in it? For to lead a good life is to live from God, since all good, which is really so, is from God; what then is a good life unattended with faith, but like clay in the hand of the potter, which is not capable of being formed into any vessel of use in a spiritual kingdom, but only in a natural kingdom? Moreover, who doth not see the contradiction contained in each of those two propositions, first, *That whosoever believeth, and doth not lead a good life, shall be saved*, and secondly, *That whosoever leadeth a good life, and doth not believe, shall be saved*? Now whereas the nature of a good life, which is the life of charity, is at this day understood and yet not understood, being understood in a natural sense but not in a spiritual sense; we shall enter upon the consideration of this subject, as having relation to, and being connected with, charity, and shall reduce it into the form of a series, under distinct articles.

I. THAT THERE ARE THREE UNIVERSAL LOVES, THE LOVE OF HEAVEN, THE LOVE OF THE WORLD, AND THE LOVE OF SELF.

394. We begin with the consideration of these three kinds of love, since they are the universal and fundamental of all, and charity has something in common with each of them; for by THE LOVE OF HEAVEN is meant

love to the Lord and love towards our neighbour; and because each of these regardeth use as its end, it may be called the love of uses. THE LOVE OF THE WORLD is not only the love of riches and property, but also the love of all things which the world supplieth for the delight of the bodily senses, as beauty for the eye, harmony for the ear, fragrance for the smell, delicacies for the palate, soft blandishments for the touch, besides handsome apparel, convenient habitations, the pleasures of company, and consequently all the satisfactions resulting from these, and many other objects. THE LOVE OF SELF is not only the love of honour, glory, fame, and distinction, but also the love of meriting and seeking after high posts and employments, and thus of bearing rule over others. The reason why charity has something in common with each of these kinds of love, is, because charity, considered in itself, is the love of uses; for charity wisheth to do good to its neighbour, and good is the same thing as use; and each of the forementioned loves regardeth uses as its ends, the love of heaven spiritual uses, the love of the world natural uses, which may be called civil uses, and the love of self corporeal uses, which may be also called domestic, for itself, or for those with whom it is connected.

395. That those three loves are implanted in every man by creation, and consequently that he inherits them by birth, and that they tend to his perfection, when they are rightly subordinate to each other, but to his destruction, when they are not rightly subordinate, will be shewn in the following article; at present we shall only observe, that those three loves are in right snbordination, when the love of heaven, constituteth the head*, the love of the world, the breast and belly, and the love of self, the feet and soles of the

* See note, n. 38, concerning the author's allusions to the human body and several parts.

feet. The human mind, as was observed in a former chapter, is distinguished into three regions, from the highest of which a man regardeth God, from the second or middle, the world, and from the third or lowest, himself; and in consequence of this its true nature and constitution, the mind is capable of being raised, and of raising itself, upwards, because it can look towards God and heaven; it is also capable of being diffused, and of diffusing itself, laterally in every direction, because it can look round into the world, and its nature; and lastly, it is capable of being sunk, and of sinking itself, downwards, because it can look towards earth, and towards hell: in these respects, mental vision is like that of the body, the latter also having a power to look upwards, to look round about, and to look downwards. The human mind is like a house with three stories, which have a communication with each other by means of stairs, in the highest of which dwell angels from heaven, in the middle, men from the world, and in the lowest, genii. Where the three loves above-mentioned are in due subordination, man hath power to ascend or descend at pleasure: when he ascendeth to the highest story, he is in company with angels as an angel; when he descendeth thence to the middle story, he is in company with men as a man-angel; and when he descendeth thence below, he is there in company with genii as a man of the world, and instructs, reproveth, and brings them into subjection. In the mind where those three loves are in a due subordination, they are also in such a state of co-ordination, that the supreme love, which is the love of heaven, is inwardly in the second love, which is the love of the world, and thence in the third or lowest love, which is the love of self; and the love which is within directeth that which is without at its pleasure: if then the love of heaven is inwardly in the love of the world, and thence in the love of self, man is an instrument of uses in each love, from the

God of heaven. Those three loves, in operation, are like will, understanding, and action; for the will entereth by influx into the understanding, and there provideth itself means, for the production of action. But more will be said on this subject in the following article, where it will be shewn, that those three loves, when they are in due subordination, advance man in perfection, but that when they are not rightly subordinate to each other, they invert and destroy him.

396. In order however that the contents of the present chapter, and of those that follow on the subjects of free-will, of reformation, and regeneration, &c. may be exhibited clearly in the light of reason, it will be expedient to premise some particulars concerning THE WILL AND THE UNDERSTANDING; concerning GOOD AND TRUTH; concerning LOVE IN GENERAL; and specifically concerning THE LOVE OF THE WORLD AND THE LOVE OF SELF; concerning THE EXTERNAL AND INTERNAL MAN; and concerning THE MERELY NATURAL AND SENSUAL MAN; for unless some light be thrown on these subjects, the rational sight of man, in the apprehension of what is to follow, will be like a person in a thick fog, wandering, as it were, through the streets of a city, till he cannot find the way to his own house. For what is theology without understanding? And unless this be illustrated in reading the Word, what is all theological truth, but as a lamp in the hand without a light in it, such as the five foolish virgins carried, who had no oil? But now to the consideration of each subject in its order.

397. 1. *Of the Will and the Understanding.*

“1. Man is endowed with two faculties, which constitute his life, the one is called will, and the other understanding: they are distinct from each other, yet so ordered by creation, as to become a one, and when they are so united, they are called mind: the human mind then consisteth of these two

faculties, and the whole life of man is there in its principles, and is in the body thence by derivation. 2. As all things in the universe, which are according to order, bear relation to good and truth, so all things in man have relation to the will and the understanding; for good with man belongeth to his will, and truth with him to his understanding, these two faculties, or these two lives of man, being respectively the receptacles and subjects of good and truth, the will the receptacle and subject of the all of good, and the understanding the receptacle and subject of the all of truth: goods and truths with man have no other place of residence, consequently neither have love and faith any other place of residence, since love is of good, and good of love, faith is of truth, and truth of faith. 3. The will and the understanding constitute also the spirit of man, for his wisdom and intelligence, and likewise his love and charity, reside therein, and so his life in general: the body is a part entirely in subjection to them. 4. Nothing is of more concern, than to apprehend clearly how the will and the understanding form one mind: there is a marriage between them like that between good and truth: the nature of this marriage will appear from what will be presently adduced concerning good and truth, namely, that as good is the very esse of a thing, and truth its existence derived from that esse, so the will with man is the very esse of his life, and the understanding is the existence of life derived from the esse; for good, which belongs to the will, takes to itself a form in the understanding, and so renders itself visible.

398. 2. *Of Good and Truth.*

“ 1. All things in the universe, which are in divine order, have relation to good and truth: there is nothing in heaven, nor in the world, which doth not respect those two principles; the reason is, because both good and truth proceed from God, from whom are all things. 2. Hence it appears how necessary it is for man to know what good and

truth are, and how they have a mutual regard to each other, and are reciprocally conjoined. This knowledge is more especially necessary for every member of the church, because as all things of heaven have relation to good and truth, so also have all things of the church; for the good and truth of heaven are likewise the good and truth of the church. 3. Divine Order requireth that good and truth should be conjoined, and not be separated, that so they may be one, and not two; for they proceed in conjunction from God, and they are in conjunction in heaven, and therefore they ought to be in conjunction in the church. The conjunction of good and truth is in heaven called the heavenly marriage, for all there are the subjects of such marriage: this is the reason that heaven, in the Word, is compared to a marriage, and that the Lord is called a bridegroom and husband, whilst heaven, and also the church, are called the bride and wife: these names are given to heaven and the church, because all in both receive divine good in truths. 4. The angels in heaven derive all their intelligence and wisdom from this marriage of good and truth, but not from either of them separate from the other; and so it is with the members of the church. 5. Since then the conjunction of good and truth is as a marriage, it is evident that good loveth truth, and that truth in return loves good, and that they have a mutual desire to be conjoined: that member of the church therefore, who hath no such love and desire, is not a subject of the heavenly marriage; of consequence, the church is not as yet in him; since the conjunction of good and truth is what constitutes the church. 6. There are many kinds of good, all of which come under the general distinctions of spiritual and natural good; and these are both conjoined in genuine moral good. And as with goods, so it is with truths, for all truth is of good, and is its form. 7. What hath been said of good and truth, may be applied, in a reverse sense, to evil and the false; for as all things in

the universe, which are according to divine order, have relation to good and truth, so all things which are contrary to divine order, have relation to evil and the false. And again, as good loveth to be conjoined with truth, and truth with good, so evil loves to be conjoined with the false, and the false with evil. Lastly, as all intelligence and wisdom are born from the conjunction of good and truth, so all insanity and folly are born from the conjunction of evil and the false. The conjunction of evil and the false, interiorly considered, is not a marriage, but adultery. 8. Since evil and the false are opposite to good and truth, it is plain that truth cannot be conjoined with evil, nor good with the false that originates in evil; for if truth be adjoined to evil, it is no longer truth, but becometh false, for it is falsified; and if good be adjoined to the false of evil, it is no longer good, but becometh evil, for it is adulterated. Nevertheless the false, which hath not its ground in evil, is capable of being conjoined with good. 9. It is impossible for those who from confirmation and life are principled in evil and its false, to know what good and truth are, because they believe their evil to be good and their false to be truth; but those who from confirmation and life are principled in good and truth, have a capacity to know what evil and the false are; the reason is, because all good and its truth are, as to their essence, heavenly, but all evil and its false are, as to their essence, infernal; and every thing heavenly is in the light, but every thing infernal is in darkness.

399. 3. *Of Love in general.*

“1. The very life of man is his love, and such as the love is, such is the life, and even such is the whole man: this however is to be understood of the ruling or reigning love only, for it is this which determines the quality of the man. This love hath several other loves in subordination to it, which are its derivations. These subordinate loves shew themselves under different appearances, but still they all

have their root in the ruling love, and with it constitute one kingdom. The ruling love is, as it were, their king and head : this directs them, and by them, as mediate ends, attentively regards and is determined to its own end, which is the first and last of all ; and this it does both directly and indirectly. 2. The object of the ruling love is what a man loveth above all things. This object is continually present in his thoughts, because it is in his will, and constituteth the veriest essence of his life. As for example : if a man loveth riches above all other things, his mind (*animus*) is then continually employed about the ways and means of accumulating money and a great estate ; success begets an inmost joy, disappointment an inmost misery ; for his heart is in them. So again, if a man loveth himself above all things, he bears in mind himself in every thing, even in the minutest particulars : he thinks of himself, talks of himself, acts for the sake of self ; for his life is the life of self. 3. That which a man loves above all things forms the end of all his purposes : he regards it in all things even to the minutest particulars : it lurks in his will like the silent current of a river, drawing and bearing him away in its direction, even whilst he seems intent on other concerns ; for it is his animating principle. Such is this love ; which one man seeks to discover in another, and when he hath found it, he by it either leads him, or regulates all his dealings with him. 4. Man is, in all respects, such as is the ruling principle of his life : it is this which distinguisheth him from others : according to this his heaven is formed, if he be a good man, and his hell, if he be a bad man : it is, in short, his very will, his self-hood (*proprium*), and his nature ; for it is the very esse of his life. This cannot be changed after death, because it is the man himself. 5. All a man's enjoyments, satisfactions, and happiness, take their rise from his ruling love, and are of a quality agreeable to it ; for what a man loves, that he calleth delightful, be-

cause it touches him sensibly; but what he only thinks and does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love constitutes his good, but whatsoever is disagreeable to it, that constitutes his evil. 6. There are two kinds of love, from which, as from their proper fountains, all the varieties of good and truth derive their existence; and there are two kinds of love, from which all the varieties of evil and the false derive their existence. The two kinds of love, which give birth to all the varieties of good and truth, are love to the Lord and love towards our neighbour; and the two kinds of love which give birth to all the varieties of evil and the false, are the love of self and the love of the world. These two latter kinds of love, when they have the ascendancy, are in direct opposition to the two former. 7. The two kinds of love which give birth to all the varieties of good and truth, and which, as was just said, are love to the Lord and love towards the neighbour, constitute heaven in man, for they are the loves which reign in heaven; and as they constitute heaven in man, they also constitute the church in him: but the two kinds of love which give birth to all the varieties of evil and the false, and which, as was just said, are self-love and the love of the world, constitute hell in man, for they are the loves which reign in hell; and consequently they destroy the church in him. 8. The two kinds of love which give birth to all the varieties of good and truth, and which, as just observed, are the loves of heaven, open and form the internal spiritual man, for there they have their residence; but the two kinds of love from which all the varieties of evil and the false are derived, and which, as just observed, are the loves of hell, when they have the ascendancy, shut up and destroy the internal spiritual man, and render a man natural and sensual, according to the extent and quality of their dominion.

400. 4. *Of the Love of Self and the Love of the World in particular.*

“ 1. The love of self consisteth in wishing well to ourselves alone, and to no others unless it be for the sake of self, not even to the church, to our country, to the society to which we belong, nor to any fellow-citizen. The love of self, however, can confer benefits on these several relations when its own reputation, honour, and glory, are concerned; but unless it sees that these will be promoted by the good offices it may do them, it says in its heart, ‘What matters it? Why should I do this? What good will it be to me?’ and so omits it: whence it is evident, that a man who is in the love of self, hath no love either for the church, or for his country, or for the society to which he belongs, or for his fellow-citizens, or for real goodness of any kind, but only for himself and what relates to himself. 2. Man is in the love of self, when in his thoughts and actions he hath no regard to his neighbour, thus none to the public, still less to the Lord, but to himself alone and to his own connexions. To let his actions thus center in himself and his connexions, and to do nothing for the public except from motives of ostentation, nor for his neighbour except with a view of securing his favour, is a sure indication of self-love. 3. We connect the terms *himself and his own connexions*, for he who loveth himself, also loveth those who belong to himself, who are, in particular, his children and grand-children, and, in general, all who act in unity with him, whom he calls his friends: but his love for these is nothing but the love of himself, for he regards them, as it were, in himself, and regards himself in them. In this same class of those whom he calls his friends, are likewise ranked all who praise, honour, and pay their court to him; others he regards indeed with his bodily eyes as men, but with the eyes of his spirit as little better than phantoms. 4. Another indication of the love of self is, when a man thinks contemptuously of his neighbour in

comparison with himself, and when he esteems his neighbour as his enemy if he doth not shew him marks of favour, and if he doth not pay him respect and attention. It is an indication of greater self-love, when a man, for such reasons, hates and persecutes his neighbour; and of greater still, when he burns with revenge against him, and lusts for his destruction. Such persons at length delight in cruelty. 5. The nature of self-love may be plainly discovered, by a comparison with heavenly love. It is the nature and character of heavenly love, to love, for its own sake the use, or, the good, which the church, a man's country, the society to which he belongs, or his fellow-citizens, require of him; but where a man loveth such things for his own sake, he then loveth them in the same manner as he would his domestics, because they serve him. Hence it follows that he who is in the love of self, would have the church, his country, the society to which he belongs, and his fellow-citizens, to be his servants, rather than himself their servant; he places himself above them, and them beneath himself. 6. Moreover, in proportion as a man is in heavenly love, which consisteth in loving useful services and good deeds, and in being affected with heartfelt delight in the performance of them, so far he is led by the Lord, for it is this love in which the Lord is, and which proceeds from Him; but in proportion as a man is in the love of self, he is led by himself, and so far also he is led by his self-hood, which is nothing but evil, being that hereditary evil, which consisteth in loving self in preference to God, and the world in preference to heaven. 7. The love of self is also of such a nature, that in proportion as the reins are given it, that is, in proportion as external restraints are removed, such as the fear of the law and its penalties, the loss of reputation, of honour, of gain, of office, or of life, it rages with such unlimited lust, as to grasp at universal dominion, not only over this world, but over heaven, and over God Himself;

it knows no bound nor end. Such a tendency lurks in every man who is in the love of self, although perhaps it may not be apparent to the world, where it is held in check by the ties and restraints above mentioned, and where, if an insuperable obstacle stands in its way, it remains quiescent till the obstacle be removed; hence it is, that even they who are in this love, do not know that such a mad unbounded lust lies lurking within them. That this however is the case, may be seen by every one in the actions of potentates and kings, who, not being subject to such checks, restraints, and insuperable obstacles, over-run, and, as far as success attends their enterprises, subjugate provinces and kingdoms, and pant after unlimited power and glory. It is still more apparent in those who would extend their dominion even to heaven, usurping, and claiming as their own, the divine power of the Lord: these are perpetually in the desire of acquiring power beyond what they actually possess.

8. There are two kinds of dominion, one originating in love towards our neighbour, and the other in the love of self. These two kinds of dominion are directly opposed to each other. He who exercises dominion under the influence of love towards his neighbour, desires to promote the welfare of all, and feels no greater delight than in the exercise of use, and thus in serving others; (to serve others consists in doing good, from a principle of good-will, and in the performance of uses): this is his love, and this the delight of his heart: such a person, the higher he is exalted in dignity, the more is he glad, not indeed on account of the mere dignity, but because his sphere of use is thus rendered wider in extent and more excellent in degree: such dominion prevaiileth in the heavens. But he who exercises dominion under the influence of the love of self, doth not desire to promote the welfare of any one, himself only, and those who belong to him, excepted the uses which he performs are done only for the sake of his own honour and glory, which

he regards as the only uses: he serves others, solely that he may himself be served, honoured, and permitted to exercise dominion: he is ambitious of dignity, not to extend his ability of doing good, but that he may be in the enjoyment of glory and pre-eminence, and thence in the delight of his heart. 9. The love of dominion remaineth also with every man after the termination of his life in the world: they who have exercised it under the influence of love towards their neighbour, are then entrusted with dominion in the heavens, but then it is not they who rule, but the uses and the goods which they love; and when these bear rule, it is the Lord who rules. Such, on the contrary, as have exercised dominion under the influence of the love of self, when they leave this world, are stripped of all pre-eminence, and reduced to a state of servitude. From what hath been said, it is very plain to discover who are in the love of self: it matters not how they appear externally, whether elate or humble; for the distinctions here noted are in the internal man, which the generality of mankind study to conceal, whilst they teach the external to assume the appearance of love for the public weal and for their neighbour, and thus take a false character, which is the very reverse of their true one: this also they do for the sake of self, knowing that the love of the public weal and of their neighbour hath the power of interiorly moving the affections of all men, and that they shall be held in estimation in proportion as they seem to be under its influence. The reason why that love hath such an affecting power, is, because heaven, by influx, entereth into it. 10. The evils which prevail in those who are in the love of self, are, in general, contempt of others, envy, enmity against such as do not favour their designs, hostility on that account, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty: and where these evils are cherished, there is also a contempt of God and of divine things, which are the goods and truths

of the church; to which if any respect is shewn, it is with the lips only and not with the heart. As such evils result from the love of self, it is also attended with similar falses, for falses are derived from evils. 11. But THE LOVE OF THE WORLD consisteth in the desire of appropriating to ourselves, by any arts whatever, the wealth of others; as also in setting the heart on riches, and suffering the world to seduce our minds from spiritual love, which is love towards our neighbour, and thus from heaven. They are in the love of the world, who are desirous of appropriating to themselves the property of others by various arts, especially if they use cunning and deceit, esteeming their neighbour's good as of no account whatever. They who are in this love lust after the property of others, and where the fear of the law, or the loss of some advantage resulting from a fair reputation, do not operate as restraints, they deprive others of their possessions, nay, they rob and plunder them. 12. But the love of the world is not in like degree opposed to heavenly love, as in the love of self, for the evils concealed in it are not so great. 13. The love of the world is manifold: there is the love of wealth, for the sake of exaltation to honours; there is the love of honours and dignities with a view to the amassing of wealth; there is the love of wealth for various purposes of worldly pleasure and satisfaction; there is the love of wealth for the mere sake of wealth, which is the love of misers; and so in other instances. The end for which wealth is desired, is called its use; and it is the end, or use, from which the love derives its quality; for the good or evil nature of the love is determined by the end to which it is directed: other things serve but as means to promote the end. 14. In short, the love of self and the love of the world, are in direct opposition to the love of the Lord and the love of our neighbour; wherefore the love of self and the love of the world, as described above, are infernal loves; they do, like-

wise, actually reign in hell, and also constitute hell with man; but love to the Lord and love towards our neighbour, are heavenly loves; they do, likewise, actually reign in heaven, and also constitute heaven with man.

401. 5. *Of the Internal and External Man.*

“ 1. Man is so created, as to be, at one and the same time, both in the spiritual world and in the natural world. The spiritual world is the abode of angels, and the natural world of men: and being so created, he is endowed with an internal and external; the internal being that by which he is in the spiritual world, and the external that by which he is in the natural world. His internal is what is called the internal man, and his external is what is called the external man. 2. Every man hath both an internal and an external, but then they are widely different in the good and in the evil. With the good, the internal is in heaven and its light, and the external in the world and its light, which latter is with them illuminated by the light of heaven; so that the internal and external act in unity, like cause and effect, or like prior and posterior: but with the bad, the internal is in hell and in its light, which light, with respect to that of heaven, is thick darkness, and their external may be in a similar light to that which the good enjoy; wherefore it is inverted: this then is the reason why bad men can speak and teach about faith, about charity, and about God, but not, as the good, from faith, from charity, and from God. 3. The internal man is what is called the spiritual man, because it is in the light of heaven, which light is spiritual; and the external man is what is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and whose external is in the light of this world, is a spiritual man as to both, for spiritual light from the interior illuminates the natural light, and makes it as its own; but with the wicked the case is reversed. 4. The internal spiritual man,

considered in itself, is an angel of heaven, and also, during its life in the body, notwithstanding its ignorance of the fact, is in society with angels; and after its separation from the body, is introduced into their company. But the internal man, with such as are evil, is a satan, and also, during its life in the body, is in society with satans, and after its separation from the body, is introduced amongst them. 5. The interiors of the mind with those who are spiritual men, are actually elevated towards heaven, because that is the first object of their regard; but the interiors of the mind with those who are merely natural, are averted from heaven, and turned towards the world, because this is the first object of their regard. 6. They who entertain a common idea only of the internal and external man, suppose, that it is the internal man which thinks and wills, and the external man which speaks and acts, because thinking and willing have reference to what is internal, and speaking and acting to what is external: but it is to be observed, that when a man is well affected, both in thought and will, towards the Lord, and whatsoever relateth to the Lord, and also towards his neighbour, and what relates to his neighbour, he then thinks and wills from the spiritual internal, but when a man is ill affected, both in thought and will, in the above cases, he then thinks and wills from an infernal internal, because from the faith of what is false and the love of evil. In short, so far as a man is principled in love to the Lord and in love towards his neighbour, he is in the spiritual internal, from whence he both thinks and wills, and likewise speaks and acts; but so far as a man is in the love of self and the love of the world, he thinks and wills from hell, let his words and actions be what they may. 7. It is so provided and ordered by the Lord, that in proportion as a man thinketh and will-eth from heaven, the internal spiritual man is opened and formed in him; this opening is an opening into heaven and even to the Lord, and this formation is a formation after the image and order of things in heaven: but, on the con-

trary, in proportion as a man thinks and wills, not from heaven, but from the world, the internal spiritual man is closed, and the external opened and formed: this opening is an opening into the world, and this formation is a formation after the image and order of things in hell. 8. They with whom the internal spiritual man is opened into heaven and to the Lord, are in the light of heaven, and in illumination from the Lord, and thence in intelligence and wisdom: these see truth by the light of truth, and have a perception of good by the love of it. But they with whom the internal spiritual man is closed, do not know what the internal man is, neither do they believe the Word, nor the doctrine of a future life, nor any thing belonging to heaven and the church; and as they are only in natural light (*lumen*), they imagine nature to be self-existent, and not from God, and see what is false as truth, and have a perception of evil as good. 9. The internal and external, of which we have been speaking, are the internal and external of the spirit of man; his body is only an additional external, within which the former exists; for the body does nothing from itself, but from the spirit which is in it. It is to be observed, that the spirit of a man, after its separation from the body, retaineth the same capacity of thinking and willing, of speaking and acting, as before. Thought and will then constituting its internal, and speech and action its external.

402. 6. *Of the merely Natural and Sensual Man.*

“As there are but few who know what persons are included under the class of sensual men, or their quality, and yet it is of importance that they should be known, we shall proceed to describe them. 1. A sensual man is one, whose judgment, on all occasions, is determined by his bodily senses, and who believeth nothing but what he can see with his eyes and feel with his hands, allowing to such sensible objects a reality of existence, but denying it to all others; wherefore a sensual man is in the lowest degree a natural

man. 2. The interiors of the mind, which see by the light of heaven, are closed with a sensual man, so that he is unable to discern there any truth belonging to heaven and the church, because he only exercises his thought in the most external sphere, and doth not think interiorly from any spiritual light. 3. And as he abideth in the density of natural light (*lumen*), he is interiorly opposed to all things belonging to heaven and the church, and yet exteriorly he can argue in favour of such things, and that with a degree of ardour, proportionable to the authority which he enjoys or hopes to obtain by them. 4. Sensual men can reason with great keenness and dexterity, because their thought is so near their speech as to be almost in it, and as it were in their very lips* ; and for this further reason too, that they make all intelligence to consist in speaking from the memory only. 5. Some of them have the power to confirm whatever they please, and to establish falses with much ingenuity, which afterwards they suppose to be truths; but their reasonings and confirmations are drawn from the fallacies of the senses, which appear captivating and persuasive to the common herd of mankind. 6. Sensual men are cunning and malicious

* This property of the sensual man may probably, at first perusal, appear strange to the reader, who will not easily apprehend why the thinking principle in such a man should be nearer the external organs of speech than in one who is spiritual. The difficulty, however, of conceiving aright on this point will vanish, when it is well considered, that with spiritual men the thinking principle is elevated into the higher regions of the understanding, where spiritual things have their abode, and consequently is further separated from the regions of sense, or those that have a nearer connection with material things, such as are the organs of speech, and all the other organs fitted for material communications; whereas, in sensual men, there is no such elevation of the thinking principle, and of consequence the thoughts of such must all lie near to, if not totally immersed in, the material organs, with which they have a close and natural connection. Hence the common observation, "*That great talkers are seldom men of deep thought,*" seems to have its ground in true philosophy; and hence too the declaration in Scripture, "*That a man full of words shall not prosper on the earth,*" may easily be explained and accounted for.

above all others. 7. The interiors of their minds are vile and filthy, because they communicate with the hells. 8. All who are in hell are sensual, and the deeper the hell is in which they live, so much the more sensual are they : and the sphere exhaling from infernal spirits, conjoins itself with the sensual principles of man from behind. 9 Inasmuch as sensual men do not see any genuine truth in the light, but only reason and dispute about every thing *whether it be so* ; and as these altercations are heard at a distance like the gnashing of teeth, which is nothing but the collision or jarring of falses one against another, and also of the false against truth ; it is evident what in the Word is signified by GNASHING OF TEETH : the cause of all this is, that reasoning from the fallacies of the senses correspondeth with the teeth. 10. Men of learning and erudition, who have deeply confirmed themselves in falses, especially they who have confirmed themselves against the truths of the Word, are more sensual than others, though they may not appear so in the sight of the world. Such sensual men have been the principal broachers of heretical doctrines. 11. The hypocritical, the deceitful, the voluptuous, the adulterous, the covetous, are, for the most part, sensual. 12. They who reasoned from sensual things only, and argued against the genuine truths of the Word and thence of the church, were, by the ancients, called serpents of the tree of the knowledge of good and evil.

Whereas by sensual things are meant such as are the objects of the bodily senses, and are imbibed by those senses, it follows, 13. That man, by means of things sensual, hath communication with the world, and by means of things rational, which are above the former, with heaven : 14. That sensual things minister subordinately from the natural world, in the supply of such materials as perform the office of servants to the interiors of the mind in the spiritual world : 15. That there are sensual things which

minister subordinately to the understanding, and these are the various natural objects called physical; and that there are sensual things which minister subordinately to the will, and these are the delights of the senses and of the body: 16. That man maketh but small advances in wisdom, unless his thinking faculty be elevated above things sensual: that a wise man's thoughts are thus elevated, and that when this is the case, he cometh into a clearer light (*lumen*) and at length into the light (*lux*) of heaven, whence he attaineth a perception of truth, in which intelligence, properly speaking, consists: 17. That this elevation of the mind above things sensual, and its abstraction from them, was known to the ancients: 18. That where sensual things are in the last place, a way is opened by their means for the understanding, and truths are eliminated in the way of extraction; but where sensual things are put in the first place, that way is closed by them, and man seeth truths only as objects in a mist, or in the night: 19. That sensual things, with a wise man, are in the last place, and are subject to the interiors; but that with a foolish man they are in the first place, and bear rule: these are they who are properly called sensual men: 20. That man hath sensual things in common with the beasts, and sensual things that the beasts have not: that in proportion as the thinking faculty in man is elevated above sensual things, so far he is a man; but that no one is capable of such elevation of the thought above sensual things, and of seeing the truths of the church, unless he acknowledge a God, and live according to His commandments; for it is God that elevateth and enlighteneth.

II. THAT THOSE THREE LOVES, WHEN THEY ARE IN RIGHT SUBORDINATION, MAKE MAN PERFECT; BUT WHEN THEY ARE NOT IN RIGHT SUBORDINATION, THEY PERVERT AND INVERT HIM.

403. Previous to the demonstration of this, it will be expedient to make a few observations on the subordination

of these three universal loves, the love of heaven, the love of the world, and the love of self; afterwards on the influx and insertion of one into the other; and lastly, on the state of man according to their subordination. These three loves are, with respect to each other, like the three regions of the body, the highest of which is the head; the middle, the breast with the belly; and the third is formed of the knees, the feet, and the soles of the feet. When the love of heaven formeth the head, and the love of the world the breast with the belly, and the love of self the feet with the soles of the feet, man is in a perfect state according to creation; for then the two inferior loves are subservient to the supreme love, just as the body and all its parts are subservient to the head. When, therefore, the love of heaven formeth the head, it descendeth by influx into the love of the world, which consisteth principally in the love of wealth, and by its instrumentality it performeth uses; then by the mediation of this love it descendeth into the love of self, which consisteth principally in the love of dignities, and by these also it performeth uses: thus these three loves, by the influx of one into the other, conspire towards the promotion of uses. Who cannot comprehend, that when man, from a principle of spiritual love, (which is derived from the Lord, and is meant by the love of heaven,) desireth to perform uses, the natural man produceth them by the wealth and other goods of fortune which it possesseth, and the sensual man also lendeth assistance, in its office or employment, and findeth its honour in such production? Who cannot comprehend too, that all the works which a man effecteth by his body, are done according to the state of his mind in the head, and that if the mind be influenced by the love of uses, the body by its members effecteth or produceth them? and the reason of this is, because the will and understanding, taken together, is, with respect to its principles, in the head, and with respect to its principiates or derivatives, in the body, just as

a man's will is in his deeds, and his thought in his speech; and, to use comparisons, as the prolific principle of the seed is in all and every part of a tree, by which it produceth fruits, which are its uses; or as fire and light, when contained in a crystal vessel, transmit their heat and lucidity through it. Where those three loves also are in just and right subordination, spiritual sight in the mind, united with natural sight in the body, by virtue of the influx of light which descendeth through heaven from the Lord, may be compared to an apple growing in Africa, that is transparent even to its center, where its seeds are stored. Something similar is meant by these words of the Lord: "*The light of the body is the eye; if therefore thine eye be single, (that, is, good,) thy whole body shall be full of light,*" Matt. vi. 22, Luke xi. 34. No man of sound reason can condemn riches, or wealth, because they, in the body politic, are like blood in the animal body: nor can he condemn the honours annexed to particular stations and functions, because they are the hands of royalty, and the pillars of society; provided only that the natural and sensual loves of those who enjoy them are in subordination to spiritual love. There are offices of administrations even in heaven, and dignities annexed to them; but then the persons who fill them, are such as find their chief delight in the performance of uses, because they are spiritual men.

404. Man however acquireth a totally different state and condition, if the love of the world, or of riches, form the head, that is, if it be the governing love; for then the love of heaven is banished from the head, and taketh up its abode in the body. The man with whom this is the case placeth the world before heaven; he worships God, indeed, but then merely from a principle of natural love, which placeth merit in all its worship; and he doeth good to his neighbour, but then it is with a view to receive recompence: to such persons the things of heaven are like garments,

which make them appear bright and shining in the sight of men, but dark and obscure in the sight of angels; for when the love of the world possesses the internal man, and the love of heaven the external, then the former love darkeneth all things relating to the church, and hideth them as under a veil. There is nevertheless a great variety in this love: it is more pernicious in proportion as it inclines to avarice, when immersed in which the love of heaven becomes black; the like consequence attendeth it when it inclines to pride or self-conceit, and an assumption of pre-eminence over others: but it is not so pernicious where it inclines to prodigality; and less so still, where the end it regards is worldly splendour, as palaces, stately furniture, rich clothes, numerous attendants, brilliant equipage, and other objects of a similar nature: for the quality of every love is determined by the end which it principally regards. This love may be likened to crystal of a blackish hue, which suffocates the light, and variegates it only into dark and faint colours. It is also like a mist and a cloud, which intercepts the rays of the sun; or like new wine before it hath undergone fermentation, which is pleasant to the taste, but prejudicial to the stomach. A person under the influence of this love, appears, when viewed from heaven, like a man that is hunch-backed, walking with his head inclined and looking on the ground, and who, if he lifts his head towards heaven, does it by a violent retorsion of the muscles, and presently after relapses into his former inclined attitude. Such persons were in the ancient church called *Mammons*, and by the Greeks *Plutos*.

405. But if the love of self, or the love of dominion, formeth the head, then the love of heaven passeth through the body to the feet, and in proportion as the love of self increases, the love of heaven descendeth through the ankles to the soles of the feet; and if the love of self increaseth yet further, it then passeth through the shoes, and is trod-

den under foot. There is a love of dominion grounded in the love of our neighbour, and there is a love of dominion grounded in the love of self; they, who are under the influence of the former love, seek dominion for the purpose of promoting public and private uses; to these, therefore, authority is also entrusted in the heavens. Emperors, kings, dukes, and all such as are born and educated to the exercise of dominion, in case they humble themselves before God, are sometimes less influenced by the love of dominion grounded in the love of self, than others who are of mean extraction, and who seek pre-eminence and distinction above others from a principle of pride or self-conceit. But with those who are in the love of dominion grounded in the love of self, the love of heaven is made into a kind of foot-stool, on which they rest their feet at such times as they appear before the vulgar, but which, when they are retired from common observation, they throw into a corner, or cast out of their doors; the reason is, because they love themselves alone, and consequently immerse their wills and thoughts in their *proprium* or selfhood, which, considered, in itself, is hereditary evil, and this is diametrically opposed to the love of heaven. The evils which attend those who are in the love of dominion grounded in the love of self, are in general these: contempt of others, envy, enmity against those who do not shew them favour and respect, hostility on that account, hatred, revenge, unmercifulness, rage, and cruelty: and where such evils abound, there also is contempt of God and of divine things, which are the truths and goods of the church; which if such persons seem to honour, it is only with their lips, to secure themselves from ecclesiastical censure and public defamation. But this love operates differently with the clergy and with the laity; with the clergy it climbeth up, when indulged without restraint, until it possesseth them with the lust of becoming gods; but the laity it possesseth with the lust of becoming kings: in

both cases it is the phantasy of that love that lifts up the mind to such a height of exaltation. Since the love of heaven, in a perfect man, hath possession of the highest station, and formeth, as it were, the head of the other inferior loves, and the love of the world is beneath it, forming, as it were, the breast below the head, and beneath that is the love of self, forming as it were, the feet, it follows, that were this latter love to form the head, it would totally invert the man, in which case he would appear in the sight of angels like a person lying with his head bent towards the ground and his back towards heaven; and in the act of divine worship, he would appear as if he danced on his hands and feet like the cub of a panther. Moreover, the love of self, where it formeth the head, giveth birth to the appearance of various forms of beasts with two heads, one above having a bestial, and the other below a human face, which latter is continually pushed downwards by the former, and forced to kiss the ground. All these, together with such as were described above, are sensual men, n. 402.

III. THAT EVERY INDIVIDUAL MAN IS THE NEIGHBOUR WHOM WE OUGHT TO LOVE, BUT ACCORDING TO THE QUALITY OF HIS GOOD.

406. Man is not born for the sake of himself, but for the sake of others, that is, not to live for himself alone, but for others; or else no society could be kept together, nor could any good exist in it. It is a common saying, that every man's nearest neighbour is himself; but the doctrine of charity teacheth in what sense this saying is to be understood. Every one is bound to provide himself with the necessities of life, as food, raiment, a house to dwell in, and several other things, which the wants of civil life, and his particular calling, require: he is further bound to provide such things, not only for himself, but also for his family; and not only for the time present, but also for the time to come; for otherwise, being in want of all things, he could be in no state or capacity of exercising charity. But in what sense a

man ought to regard himself as his nearest neighbour, may appear from the following similar cases. Every man ought to provide convenient food and raiment for his body ; this must be the first object of his care ; but the end in view must be, to make his body a fit instrument for the operations of his mind : every one ought also to provide necessaries for his mind, to wit, all such things as may tend to advance it in intelligence and judgment ; but the end in view must be, that he may be in a state to serve his fellow-citizens, his country, the church, and thus the Lord. When a man acts thus, he provideth for his own welfare to eternity. Hence it appears, what is first in respect to time, and what is first in respect to end ; and that the object which is first in respect to end, is that, to which all intermediate objects have reference. This case may admit of comparison with that of a man who buildeth a house ; his first business is to lay the foundation ; but the foundation is laid for the sake of the house ; and the house is built for the sake of a place to dwell in. When a man regardeth himself as his nearest neighbour, and maketh all his attention center in himself, as the principle end and object of his concern, he is like a man who regardeth the foundation of his house as the chief end, and not the house itself as a place of abode ; whereas a convenient place of abode is the first and ultimate end, and the house, with its foundation, is only a medium to promote that end.

407. We shall now proceed to shew what is meant by loving our neighbour. To love our neighbour is not only to will and do good to a relation, a friend, and a good man, but also to a stranger, an enemy, and a bad man : charity however is exercised after different ways towards the former objects and the latter ; towards a relation and friend it is expressed by direct acts of kindness, but towards an enemy and a wicked person, by indirect acts of kindness, as by exhortation, by correction, and by punishment for their amendment. Thus a judge, who according to law and justice punishes a criminal, is in the exercise of love towards

his neighbour, since he thus taketh the most effectual method to reclaim and amend the criminal, and to provide at the same time for the good of his fellow-citizens, by securing them against his future fraud and violence. It is in like manner plain to every one, that a father expresseth his love towards his children by correcting them when they do amiss; and on the other hand, that if he doth not correct them when they deserve correction, he then loveth their vices, and such love cannot be called charity. So again where a person resisteth the assaults of an enemy, and either beats him in his own defence, or commits him to prison for his future security, yet still retaining such a disposition of mind as to be willing to become his friend, he acteth from a principle of charity. In like manner wars, which have for their end the protection of our country and the church, are not inconsistent with charity; the end for which they are undertaken will shew whether they are attended with charity, or not.

408. Since then charity, with respect to its origin, consisteth in good-will, and good-will hath its residence in the internal man, it is plain, that when a man possessed of charity resisteth an enemy, punisheth the guilty, and chastiseth the evil, he effecteth this by means of the external man, and of consequence, when he hath effected it, he returneth into the charity which is in the internal man, and then, as far as he is able, or as far as it is expedient, wisheth well to him whom he hath punished or chastised, and from a principle of good-will doeth him good. Charity, where it is genuine, is always attended with zeal for what is good, which zeal in the external man may look like anger and flaming fire, yet on the repentance of its adversary, it is instantly extinguished and appeased: but the case is quite different with those who have no charity; their zeal is anger and hatred, for their internal man is on fire with these evil passions.

409. Before the Lord came into the world, the nature of the internal man, and of charity, was scarce known to a sin-

gle person, which was the reason why He so frequently instilled the doctrine of brotherly love, or charity, in which the difference between the Old and New Testament, or Covenant, consists. That we are bound by charity to do good to an adversary and enemy, is taught by the Lord in Matthew, where He says, "*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may be the children of your Father which is in heaven,*" Matth. v. 43, 44, 45: And when Peter asked Him, "*How oft shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven,*" Matth. xviii. 21, 22. And I have heard from heaven, that the Lord remitteth to every man his sins, and never punisheth for them, no, nor even imputeth them, for He is Love Itself, and Good Itself, but that nevertheless sins are not on this account wiped away; that can only be effected by repentance; for, when the Lord said to Peter, that he should forgive his offending brother until seventy times seven, how forgiving and merciful must He needs be Himself!

410. Inasmuch as charity itself resideth in the internal man, where it is as a principle of good-will, and is thence derived into the external man, where it manifesteth itself in good deeds, it follows, that the internal man ought to be the object of love, and the external man only in subordination; consequently, that every man ought to be loved in proportion to the quality of the good, which is in him; wherefore good itself is essentially our neighbour: this may appear plain from this consideration, that every one, in the choice of a steward or a servant, out of three or four that are offered, immediately turneth his attention to the internal man, and chooseth one that is sincere and faithful, and loveth him accordingly; in like manner a king, or magistrate, is directed

in his choice of an officer by his internal qualifications, choosing him that is qualified for his function, and rejecting him that is unqualified, how favourable and insinuating soever his external appearance and address may be. Since therefore every man is our neighbour, and there is an infinite variety of men, and every one ought to be loved as a neighbour in proportion to his good, it is evident, that there are genera and species, and also degrees, of love towards our neighbour. Since then the Lord ought to be loved above all things, it follows, that the degrees of love towards our neighbour ought to be regulated by love towards the Lord, consequently by the proportion in which the Lord is received by our neighbour, or in which he possesseth any thing from the Lord; for in that same proportion is he in the possession of good, since all good is from the Lord. But whereas these degrees exist in the internal man, which seldom manifesteth itself in this world, it is sufficient to love our neighbour according to the degrees with which we may become acquainted: but these degrees are clearly perceived after death, for then the affections of the will, and the thoughts of the understanding thence derived, form a spiritual sphere about all persons, which is made sensible by a variety of ways: that spiritual sphere, however, in the world, is absorbed by the material body, and incloseth itself in the natural sphere, which exudeth from man in his present state. That love towards our neighbour admitteth of various degrees, appears from the Lord's parable concerning the Samaritan, who shewed mercy to the man who was wounded by thieves, after the priest and Levite had seen him, and passed by on the other side; and when the Lord inquired, which of the three seemed to be a neighbour to the unhappy man, it was answered, "*He that shewed mercy to him*, Luke x. 30 to 37.

411. It is written "*thou shalt love the Lord thy God above all things, and thy neighbour as thyself*," Luke x. 27: to

love our neighbour as ourselves, is, not to despise him in comparison with ourselves, but to deal justly with him, and not to judge evil concerning him. The law of charity prescribed and given by the Lord is this: "*Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets,*" Matt. vii. 12, Luke vi. 31, 32: They who are influenced by the love of heaven, love their neighbour according to this law; but they who are influenced by the love of the world, love their neighbour from worldly motives, and for the sake of worldly interests; and they who are influenced by the love of self, love their neighbour from selfish motives, and for selfish ends.

IV. THAT MAN, CONSIDERED COLLECTIVELY, THAT IS, AS A LESSER OR LARGER SOCIETY, AND CONSIDERED UNDER THE IDEA OF COMPOUND SOCIETIES, THAT IS, AS OUR COUNTRY, IS THE NEIGHBOUR WHO OUGHT TO BE LOVED *.

412. They who are unacquainted with the meaning of the word neighbour, in its genuine sense, are apt to imagine,

* The ascent, and different degrees of the signification of the term *neighbour*, as here explained by our author, is a subject which deserves our most serious attention. By the word neighbour we are but too apt to understand merely those individuals, with whom we stand more immediately connected, as living in the same neighbourhood, or in the same society with ourselves. But our author shews, according to the spirit of wisdom with which he was gifted, that the word neighbour hath a more enlarged signification, reaching from individuals to societies, from societies to states, from states to the whole body of the church, from the church on earth to the Lord's kingdom in heaven; nay, that it is even still more general in its meaning, including in it all the varieties of good and truth which proceed from the Lord, and even the Lord Himself, in its highest and universal sense. From this explication of the word neighbour, the intelligent reader's ideas of charity will be much enlightened and enlarged; he will see that this grace ascendeth in the same degrees with the term neighbour, or the object on which it is exercised, and that therefore it becometh more blessed and perfect, according to the universality to which it is extended, consequently as it approacheth interiorly more towards truth, good, and the

that it is only applicable to man as an individual, and that love towards our neighbour consisteth in doing acts of beneficence towards individuals: but there is a more extensive signification of the term neighbour, and the love of our neighbour is much more widely extended, being exalted in proportion to the greater number of men towards whom it is exercised. Who cannot apprehend, that to love a body of men, consisting of many individuals, is a greater instance of love towards our neighbour, than to love a single individual of that body? The reason therefore why a lesser or greater society is to be considered as our neighbour, is, because every such society is a collective man, and consequently, whosoever loveth such a society, loveth all the individuals which compose it, and by his good-will and good works, shewn and done to the society, he provideth for the good of all its members. A society is as a single man, and the individuals that compose it form, as it were, one body, and are distinguished one from another like the members in one body. The Lord, and from Him the angels, when they look down upon the earth, see a whole society of men under no

Lord. It is not however here to be understood, that he hath a capacity to exercise most charity, whose sphere of action is most enlarged, as is the case with kings, princes, and those who enjoy power and authority; but he exerciseth most charity, who in the sincere discharge of the duties of his station, be it ever so low and confined, regardeth the most universal end or object. Now the most universal end or object is the Lord, whom all may regard in all their actions; all therefore have a capacity to exercise the same degrees of charity; for if the Lord be so regarded, then let the sphere of action be ever so confined, if it be only *giving a cup of cold water to a disciple*, the charity is the same, and bringeth with it the same reward, as if the sphere of action were ever so enlarged, because it proceedeth internally from the same heavenly ground and principle. Yet it must be well observed, that these different degrees of charity are not to be placed in contradiction to each other, but to be preserved and practised in the completest harmony: thus it is in vain for a man to call himself a citizen of the world, as an excuse for the neglect of those duties which are incumbent on him as a citizen of a particular country and a member of private and domestic society.

other view than as a single man, and under no other form than what resulteth from the qualities of the members which compose it; I myself also have been permitted to see a particular society in heaven altogether as one man, of the same stature with a man here on earth. That love shewn towards a society is love towards our neighbour in greater fulness than when it is shewn only towards a single or individual man, is evident from this circumstance, that dignities are assigned to governors in proportion to the number of societies subject to their government, and that honours are annexed to them according to extent of the uses, which they perform. For there are in the world superior and inferior offices, subordinate to each other, as their authority over societies is more or less universal, and he whose authority is most universal is called the king; and every one receiveth recompence, glory, and the love of the community, in proportion to the extent of his office and the good uses which he performeth. It is possible however for governors here below to perform uses, and provide for the welfare of society, and yet have no real love towards their neighbour, as is the case with those, who, in the exercise of their public functions, regard only the world and themselves, and do good merely to appear good, or to deserve further distinction and pre-eminence; but such, although they are not discerned in this world, are yet discerned in heaven, where they are rejected from holding any office or dignity; whilst they, who had done and promoted uses, from a principle of love towards their neighbour, are exalted as rulers over heavenly societies, and enjoy proportionable honour and magnificence; these however do not place their hearts and affections in honour and magnificence, but in the uses which they are thus enabled to effect.

413. Love towards our neighbour, exercised towards an individual man, differs from the same love, when exercised towards a society of men, as the office of a private citizen

differs from that of a public magistrate, and as the office of a magistrate differs from that of a king; the difference also is the same as between him who traded with two talents and him who traded with ten talents, Matth. xxv. 14 to 31; or as between the value of a shekel and the value of a talent; or as between the fruit produced by a single vine, and by a whole vineyard, or by a single olive-tree and a whole olive-yard, or by a single fruit-tree and a whole orchard. Love towards our neighbour also ascendeth in man to a sphere more and more interior, and in proportion to its ascent, he loveth a society more than an individual man, and his country more than a society. Now since charity consisteth in good-will, and in good deeds thence derived, it follows, that the exercise of them ought to be directed in nearly the same manner towards a society of men, as towards an individual: a distinction however must be made, in this case, between a society of good, and a society of wicked men; for towards the latter charity ought to be exercised according to natural equity, but towards the former according to spiritual equity; of which two kinds we shall speak elsewhere.

414. The reason why a man's country is his neighbour more than a single society, is, because it consisteth of several societies, so that the love he bears towards it is of a more extensive and superior kind; moreover to love one's country is to love the public welfare. Every man's country stands in the relationship of neighbour, by reason of its resemblance to a parent; for the country which gave him birth is ever giving him support also, and affording him security from injuries. Men are bound, from a principle of love, to do good to their country according to its wants, of which some are natural, and some spiritual; natural wants regard civil life and order, and spiritual wants regard spiritual life and order. That every man is bound to love his country, not as he loves himself, but in preference to himself, is a law inscribed on the human heart, whence the universal say-

ing, to which every upright man subscribes, that when in danger of destruction, whether from an enemy or from any other source, it is honourable for any one to die in his country's cause, and that it is glorious for a soldier to shed his blood in her defence: and these expressions are used to mark the very great love, which should bind us to our country. It is to be observed, that they who love their country, and render it good services from a principle of good-will, after death love the kingdom of the Lord, for then that kingdom is their country; and they who love the kingdom of the Lord, love the Lord Himself, because the Lord is the all in all of His kingdom.

V. THAT THE CHURCH IS OUR NEIGHBOUR, WHOM WE ARE BOUND TO LOVE IN A HIGHER DEGREE; AND THAT THE KINGDOM OF THE LORD IS OUR NEIGHBOUR, AND OUGHT TO BE LOVED IN THE HIGHEST DEGREE.

415. As man is born to eternal life, and is introduced into it by the church, therefore the church ought to be loved by him as his neighbour in a higher degree: for she teaches the means that lead to eternal life, and introduces him into it, leading him to it by the truths of doctrine, and introducing him into it by the goods of life. We do not mean by this, that the priesthood is to be loved in a superior degree, and the church subordinately, but that the good and truth of the church should be loved, and the priesthood on their account, since the priesthood is designed only to act as a servant to such good and truth, and should be respected in proportion to the service which it yields. There is also a further reason why the church is our neighbour, and entitled to a superior degree of love, and consequently to be ranked above our country, and this is, because man, by his country, is initiated into civil life, but by the church into spiritual life, which latter distinguishes man from a mere animal; besides, civil life is but temporal, and hath termination,

and when it cometh to this, is as if it had never existed; whereas spiritual life, having no end, is eternal, and may therefore be said to have a real esse or being, whereas temporal life is a state of *non esse*, or non-being; the difference between them is as between finite and infinite, which have no determinable ratio, for what is eternal is infinite in respect to time.

416. The reason why the kingdom of the Lord is our neighbour, that ought to be loved in the highest degree, is, because it includes both the church dispersed throughout the whole earth, which is called the communion of saints, and also heaven; whosoever then loveth the kingdom of the Lord, loveth all those throughout the whole world, who acknowledge the Lord, and live in faith towards Him and in charity towards their neighbour; and he loveth too all who are in heaven. They who love the kingdom of the Lord, love the Lord above all things, and are thus influenced more than others by love to God: for the church in heaven, and throughout the earth, is the Lord's body, the members thereof being in the Lord, and the Lord in them. Love therefore towards the kingdom of the Lord, is love towards our neighbour in all its fullness, for they who love the kingdom of the Lord, not only love the Lord above all things, but also love their neighbour as themselves: for love towards the Lord is a universal love, and is consequently in all and every thing that belongs to spiritual life, as well as in all and every thing that belongs to natural life; for that love hath its residence in man's supreme or highest principles, and the highest descend by influx into the lower, communicating life to them, just as the will entereth into the whole of the intention and thence descendeth into action, and as the understanding entereth into the whole of the thought and thence into the speech; wherefore the Lord saith, "*Seek ye first the kingdom of God, and His righteousness, and all things shall be added unto you,*" Matth.

vi. 33. That the kingdom of God, and of the heavens, is the Lord's kingdom, is plain from this passage in Daniel, "*And behold, one like THE SON OF MAN came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed,*" Daniel vii. 13, 14.

VI. THAT TO LOVE OUR NEIGHBOUR, CONSIDERED IN ITSELF, IS NOT TO LOVE THE PERSON OF OUR NEIGHBOUR, BUT THE GOOD WHICH IS IN HIS PERSON.

417. Every one must be sensible, that a man is not man from having a human face and a human body, but from the wisdom of his understanding and the goodness of his will, the quality of which, in proportion to its ascent upwards, causes him to be more and more a man. For man at his birth is utterly devoid of reason, more so than any animal, and becometh a man by means of instructions, which, as they are received, form his mind (*mens*); from and according to which, man is man. There are some beasts which resemble men as to their countenances, but which have not the faculty of understanding, nor of acting according to understanding, being determined to action merely by the instinct, which is excited by natural love; there is a difference too in this respect, that the beast expresseth only the affections of his love by sounds, whereas man expresseth his affections, when formed into thought, by speech; a beast also looketh with his face downwards to the ground, but man with his face upwards towards heaven, and in all directions round about him; whence we may conclude, that man is man only so far as his speech proceedeth from sound reason, and as he hath regard to his abode in heaven, and that he is not man so far as his speech proceedeth from perverted reason, and as he hath regard only to his abode

in this world: nevertheless in the latter case he is in power a man, though not in act, inasmuch as every one hath the power of understanding what is true, and of willing what is good; but in proportion as he is not willing to do good, and to understand truth, he can but assume the semblance of a man in externals, and play the ape.

418. The reason why good is our neighbour, is, because good belongeth to the will, and the will is the esse* of the life of man; truth in the understanding is also our neighbour, but only so far as it proceeds from good in the will; for good in the will formeth itself in the understanding, and there renders itself visible in the light of reason. That good is our neighbour, is plain from common experience, by which we learn, that every one loveth another only according to the quality of his will and of his understanding, that is, according to the good and truth that are in him; as for example; who loveth a king, a prince, a duke, a governor, a counsellor, or any person in the magistracy, or any judge, except from the judgment which is displayed in their speech and actions? or who loveth a prelate, a minister of the church, or any canonical person, except for his learning, integrity of life, and zeal for the salvation of souls? or who loveth a general of an army, or any subordinate officer, but for his courage, and the prudence by which it is governed? who loveth a merchant, but for his honesty? who a workman and servant, but for their fidelity? nay, who loveth a tree, but for its fruit? or ground, but for its fertility? or a precious stone, but for the purity of its water &c.? And, what may be considered as very extraordinary, it is not the upright man only who loveth what is good and just in another, but the unprincipled man does the same; and the reason is, because he is in no fear, in his dealings with one of such a character, of losing his reputation, his honour, or his wealth; the love of good-

* See note, n. 18. concerning the Divine Esse.

ness, however, in this case, is not the love of his neighbour, for an unprincipled person hath no interior love for another, but only loves him so far as he is subservient to his own ends and purposes. To love what is good in another, from a principle of goodness in ourselves, is genuine love towards our neighbour, for in this case, our own and our neighbour's goodness mutually kiss, and conjoin themselves together.

419. He who loves good because it is good, and truth because it is true, pre-eminently loves his neighbour, for he loveth the Lord, who is Good Itself and Truth Itself, who is the only source of the love of good and of truth, and consequently of our neighbour; thus love towards our neighbour is formed from a celestial origin. Whether we speak of use or of good, it is the same thing; wherefore to do uses is to do good, and according to the quantity and quality of use in the good which we do, is the quantity and quality of the good itself.

VII. THAT CHARITY AND GOOD WORKS ARE TWO DISTINCT THINGS, LIKE WILLING WHAT IS GOOD, AND DOING WHAT IS GOOD.

420. In every man there is an internal and an external; his internal is what is called the internal man, and his external is what is called the external man. He who is unacquainted with the nature of the internal and external man, may possibly suppose, that the internal man is that which thinks and wills, and the external that which speaks and acts: it is true, indeed, that speech and action belong to the external man, and thought and will to the internal, but still these are not what essentially constitute the external and internal man. According to the notion of the generality of people, the mind of man is the internal man; but the mind itself is divided into two regions; one, which is superior and interior, is the spiritual region; and the other, which is inferior and exterior, is the natural region;

the spiritual mind looketh principally into the spiritual world, and hath for its objects such things as are in that world, whether they be such as exist in heaven, or such as exist in hell, for both are in the spiritual world; but the natural mind looketh principally into the natural world, and hath for its objects such things as are in that world, whether they be good, or whether they be evil: all human action and speech proceed from the inferior region of the mind directly, and from its superior region indirectly, since the inferior region of the mind is nearer to the senses of the body, and the superior is more remote from them. In man there is this division of the mind, because he was created to be a spiritual, and at the same time a natural being, and thus to be a man, and not a beast. Hence it is evident, that the man who regardeth the world and himself in the first place, is an external man, because he is a natural man, not only in body, but in mind also; and that the man, who regardeth the things of heaven and the church in the first place, is an internal man, because he is a spiritual man, both in mind and body: the reason why he is spiritual even with respect to the body, is, because his actions and speech proceed from the superior mind, which is spiritual, through the inferior mind which is natural; for it is an acknowledged truth, that effects proceed from the body, while the causes which produce them are from the mind, and that the cause is the all in the effect. That the human mind is thus divided, appears evident from this circumstance, that man hath the power to feign, to flatter, to play the hypocrite, to act a character opposite to his real one, and to assent to what another says at the same time that he ridicules it in his heart; in this case his ridicule proceeds from the superior mind, and his apparent assent from the inferior.

421. Hence may be seen in what sense it is to be understood, that charity and good works are two distinct things, like willing what is good and doing what is good, namely,

that they are formally distinct, like the mind which thinks and wills, and the body by which the mind speaks and acts ; and that they are essentially distinct, because the mind is distinguished into two regions, an interior which is spiritual, and an exterior which is natural, as was shewn above ; so that if works proceed from the spiritual mind, they proceed from its good-will, which is charity, but if from the natural mind, they proceed from its good-will, which is not charity, although it may appear like it in its external form, and yet not be charity in its internal form ; and charity in the mere external form bears indeed the specious appearance of charity, but still is devoid of its essence. This may be comparatively illustrated by the case of seeds sown in the ground, from each of which there sprouts forth a young shoot or set, either profitable or unprofitable, according to the nature and quality of the seed. This is likewise the case with spiritual seed, which is the truth of the church derived from the Word : from this doctrine is formed, which is profitable in case it is formed of genuine truths, but unprofitable in case it is formed of truths falsified. Exactly similar to these cases is that of charity, as derived from a principle of good-will, whether the good-will be for the sake of self and the world, or for the sake of our neighbour in a confined or extensive sense ; if it be for the sake of self and the world, it is spurious charity, but if for the sake of our neighbour, it is genuine. More however may be seen on this subject in the chapter on faith, particularly in the articles where it is shewn, *That Charity consisteth in willing what is Good, and that Good Works consist in doing what is Good, from a principle of Good-Will, n. 374 : And that Charity and Faith are mere mental and perishable Things, unless they be determined to Works, and co-exist there, whensoever it is practicable, n. 375, 376.*

VIII. THAT CHARITY ITSELF CONSISTETH IN ACTING JUSTLY AND FAITHFULLY, IN WHATSOEVER OFFICE, BUSINESS, AND EMPLOYMENT A PERSON IS ENGAGED, AND WITH WHOMSOEVER HE HATH ANY COMMERCE AND CONNECTION.

422. The reason why charity itself consisteth in acting justly and faithfully, in whatsoever office, business, and employment a person is engaged, is, because every thing so done is of use to society, and use is good, and good, in a sense abstracted from persons, is our neighbour; and it was shewn above, that not only individual men, but also a society of men, and a man's country in general, are his neighbour. But take an instance: a king who sets his subjects an example of well-doing, is desirous that they should live according to the laws of justice, recompenses those that do so live, regards every one according to his merit, secures them against injuries and invasions, acts as the father of his kingdom, and provides for the common prosperity of his people, such a king hath charity in his heart, and his actions are good works. A priest who teacheth truths from the Word, and by these leadeth his flock to good of life, and so to heaven; such a priest, inasmuch as he provideth for the welfare of the souls of those who belong to his church, is pre-eminently in the exercise of charity. A judge who judges according to justice and law, and is not biassed in his judgment by bribes, friendship, or relationship, provideth for the well-being both of society and of individuals; of society, since it is thus kept in obedience to the law, and under fear of transgression; and of individuals, because justice is enabled to triumph over injustice. A merchant or trader who acts from a principle of sincerity, and not of deceit or fraud, provideth for the welfare of his neighbour with whom he is engaged in business. The same is true of a workman and artificer, if he does his work uprightly and sincerely,

and not fraudulently and with deceit. So also in all other cases, as with captains and sailors, farmers and servants.

423. The reason why this is charity itself, is, because charity may be defined as consisting in doing good to our neighbour daily and continually, not only to our neighbour individually, but to our neighbour collectively; and this cannot be effected, but by a man's doing what is good and just, in whatsoever office, business, and employment he is engaged, and with whomsoever he hath any commerce and connection; for this he does daily, and when he is not in its immediate exercise, still it is continually present in his mind, and is the object of his thoughts and intentions. The man who thus exerciseth charity, becometh more and more charity in form; for justice and fidelity form his mind, and their exercises his body; so that in process of time, by virtue of the form thus acquired, he willeth nothing, and thinketh nothing, but what hath some relation to charity. Such persons become at length like those described in the Word, of whom it is said, that they have the law written in their hearts. Such also place no merit in their works, for they never think of merit, but of their duty only, which as good citizens they are bound to perform. Man, however, can by no means of himself act from a principle of spiritual righteousness and fidelity; for every one derives from his parents an hereditary disposition to do what is good and just for the sake of himself and of the world, but not for the sake of goodness and justice; wherefore none but they who worship the Lord, and act from Him at the same time that they act of themselves, acquire spiritual charity, and are imbued with it by exercise.

424. There are many who act justly and faithfully in their functions, and in so doing perform works of charity, who yet do not possess any charity in themselves; but these are they in whom the love of self and of the world is predominant, and not the love of heaven; and if it happen that this

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latter hath any place in them, it is in subjection to the former, like a slave under his master, or like a common soldier under his captain, and like a porter standing in the gate.

IX. THAT ELEEMOSYNARY ACTS OF CHARITY CONSIST IN GIVING TO THE POOR, AND IN RELIEVING THE INDIGENT, BUT WITH PRUDENCE.

425. It is necessary to distinguish between the offices of charity and its eleemosynary acts; by the offices of charity are meant those exercises which proceed immediately from charity itself, and which, as hath just been shewn, are connected principally with the function or employment, in which each man is engaged; but by eleemosynary acts of charity are meant those aids and assistances which a man lendeth to his neighbour, independent of the ordinary duties of his station. They are called eleemosynary acts, because, in doing them, a man is left to his own liberty and pleasure, and when they are done, they are regarded by the person who receives them, in no other light than as eleemosynary, and are dispensed according to the reasons and intentions which influence the mind of the benefactor. It is a prevailing notion, that charity consisteth solely in giving to the poor, relieving the indigent, providing for widows and orphans, contributing towards the building of hospitals and other edifices for the reception of the sick, the stranger, and the fatherless, but particularly in the building, ornamenting, and endowing of churches; many things however of this sort have no proper connection with charity, but are extraneous to it. They who suppose charity itself to consist in such actions, must of necessity suppose them to be meritorious, and howsoever they may in word disclaim all regard to merit, yet in their hearts they cannot but entertain a belief that they are entitled to it. This is evident from what is observed of such persons after death; for they then begin to reckon up their works, and to demand salvation as

a reward and recompence for what they have done; an inquiry however is then made into the ground and origin of their works, and into their consequent quality and if it be found, that they proceeded either from vain-glory, from a desire of fame, from bare munificence, from friendship, from mere natural inclination, or from hypocrisy, they are then judged according to that origin, for the quality of the origin is in the works. But genuine charity proceedeth from those who are thoroughly imbued with it from the justice and the judgment of their works, which they do without regarding recompence as an end and motive for the doing of them, according to what the Lord saith, Luke xiv. 12, 13, 14; these also call the things above-mentioned eleemosynary acts, and likewise duties, although, with them, they are works of charity.

426. It is well known, that some, who have done such eleemosynary acts as appear in the eyes of men like images of charity, imagine and believe that they have been practising works of charity, and regard them, as many do papal indulgences, as things, for the sake of which they are purified from their sins, and are to be presented with the kingdom of heaven, like the truly regenerate; when nevertheless they make light of adultery, hatred, revenge, fraud, and in general all the lusts of the flesh, which they indulge in at pleasure. But in such a case, what are their good works, but like painted images of angels in company with devils? or like boxes made of *lapis lazuli*, that within are full of hydras? The case however is changed, where those eleemosynary acts are done by persons, who shun the above-mentioned evils as abominable and detestable in the sight of charity. Nevertheless such acts, particularly the giving of alms to poor persons and beggars, have in many respects their uses and advantages; for it is by these acts that young people of both sexes, men-servants and maid-servants, and, in general, all persons of simple character and condition, are

initiated into charity, such works being its externals, introductory to the offices of charity; for they are its rudiments, which, at the time of doing them, are like unripe fruits, yet with those who are afterwards perfected by the right knowledges of charity and faith, they become like ripe fruits; and in this case they regard those their former works, which were done in simplicity of heart, only as so many duties that they have discharged.

427. The reason why these acts are supposed, at the present day, to be the proper deeds of charity, which are meant in the Word by good works, is, because charity is very frequently described in the Word, by giving to the poor, relieving the needy, and providing for widows and orphans; but heretofore it hath not been known, that the Word, in the letter, makes mention of such things only, as are the external, nay, the extreme parts of worship, and that spiritual things, which are internal, are understood by them, as may be seen in the chapter on *THE SACRED SCRIPTURE*, n. 193 to 209; so that it appears, that by those who are called the poor, needy, widows, orphans, are meant such as are so in a spiritual sense, and not such only as are so in a literal one: that by the poor are meant those who have no knowledges of truth and good, may be seen in the *APOCALYPSE REVEALED*, n. 209; and that by widows are meant those who are without truths, and yet desire them, n. 764; and so with the others.

428. They who are naturally of a tender, compassionate disposition, and do not make this their natural disposition spiritual, by regulating its workings according to genuine charity, imagine, that charity consisteth in giving to every poor person, and in relieving every one that is indigent, without inquiring whether their character be good or bad; for they affirm that such inquiry is needless, since God regardeth only the alms and the relief that are given. Such however, after death, are carefully distinguished, and separa-

ted from those who have done eleemosynary acts of charity under the guidance of discretion; for they who have done so from the impulse of a blind undistinguishing charity, are found in another life equally compassionate to the wicked and to the good; the consequence of which is, that the wicked are assisted in their disposition to do wickedly, and to turn the kindnesses they receive into means of injuring the good, so that such bestowers of kindnesses are ultimately the cause of mischief to the good. For to bestow a favour on a wicked person is like giving bread to the devil, which he turneth into poison; for all the bread in the devil's hand is poison, or if it is not, he turneth it into poison, by using the kindnesses he receiveth as allurements to draw others into evil; it is also like offering a sword to the enemy of another, and so enabling him to commit murder; or like giving a shepherd's crook to a man-wolf, that he may lead the sheep to the pasture, which he no sooner receives, than he drives them from the pasture into the wilderness, and there slaughters them; or it is like advancing a robber to a post of authority in the state, who has nothing in view, and cares for nothing, but plunder, according to the abundance and value of which he dispenseth the laws, and executeth judgment.

X. THAT THERE ARE DUTIES OF CHARITY, SOME PUBLIC, SOME DOMESTIC, AND SOME PRIVATE.

429. The eleemosynary acts of charity, and the duties of charity, are distinct from each other, like things done of free-will, and those which are done of necessity. By the duties of charity, however, are not here meant the duties which are annexed to any office in a kingdom or commonwealth, as in the case of a minister, that he ought to fulfil the office of administration, or of a judge that he ought to judge, &c. but by the duties of charity are meant the duties which every one has to perform, whatsoever be his function: they are consequently from a different origin, and flow from a diffe-

rent will, than the obligation to the exercise of his function, and hence they are discharged from a principle of charity, by those who are under its influence, and on the contrary, from no principle of charity, by those who are not under its influence.

430. PUBLIC DUTIES OF CHARITY are, more especially, the payment of imposts and taxes, which ought not to be confounded with the duties arising from offices or functions. These are paid with a different disposition of heart by such as are spiritual, and such as are merely natural: such as are spiritual pay them out of good-will, because they are collected for the preservation, and for the protection of their country, and of the church, and as a provision for the proper officers and governors, who must receive their salaries and stipends out of the public treasury; wherefore they who consider their country and the church as their neighbour, pay such debts gladly, and with a willing mind, and consider it a wicked act either to withhold them, or to use any deceit in the payment; whereas they who do not esteem their country and the church as their neighbour, pay such debts with a reluctant and unwilling mind, and as often as they have an opportunity, withhold them, or use some fraud in the payment; for they regard only their own house, and their own flesh, as their neighbour.

431. DOMESTIC DUTIES OF CHARITY are of several kinds, as those of a husband to his wife, and of a wife to her husband; of a father and mother to their children, and of children to their father and mother; likewise of a master and mistress to their servants, and of servants to their master and mistress: these duties, as they relate to the education of children and the government of families, are so many, that it would require a volume to enumerate them. Every man is led to discharge these duties from a principle of love, different from that which influences him in the duties of his vocation or function: a husband's duties to-

wards his wife, and the wife's towards her husband, proceed from and according to conjugal love; a father's and mother's towards their children, from a principle of love implanted in every one, called *storge*, or parental affection; and children's towards their parents, from and according to another kind of love, which is closely connected with obedience from a principle of duty: the duties of a master and mistress to their servants, partake of the love of rule, or authority, which varies according to the peculiar state of every one's mind. Conjugal love, however, and love towards children, with their several duties and the discharge of them, are not productive of love towards our neighbour, like the fulfilment of the duties which belong to a man's vocation or function: for the love called *storge*, or parental affection, prevaieth alike with the wicked and with the good, nay, sometimes much more powerfully with the wicked; it is also found to prevail amongst birds and beasts, which can be no subjects capable of receiving charity; and it is besides a known fact, that bears, tigers, and serpents love their young with as strong an affection as sheep and goats, and that owls also are as tender of their offspring as doves. As to what particularly regards the duties of parents to their children, there is an intrinsic difference, in this respect, with those who are under the influence of charity, and those who are not, although externally the duties may appear similar: with those who are under the influence of charity, parental affection is joined with love towards their neighbour, and love to God, and such parents love their children according to their morals, virtues, pursuits, and qualifications for the service of the public; but with those who are not under the influence of charity, there is no conjunction of charity with the love called *storge*, or parental affection, the consequence is, that such parents frequently love wicked, immoral, and crafty children, more than those that are good, moral, and

prudent, and thus prefer such as are unserviceable to the public before such as are serviceable.

432. PRIVATE DUTIES OF CHARITY are also of several kinds, such as paying wages to workmen, returning borrowed money, observing agreements, keeping pledges, and other transactions of a like nature, of which some are duties grounded in statute law, some in civil law, and some in moral law. These duties also are discharged from different motives by those who are under the influence of charity, and those who are not; by the former they are discharged justly and faithfully, for, as may be seen above, n. 422, the law of charity requires, that a man should act justly and faithfully in all his dealings, with whomsoever he may have any commerce or connection; but these duties are discharged in a totally different manner, by those who are not influenced by charity.

XI. THAT THERE ARE CONVIVIAL RECREATIONS* OF CHARITY, CONSISTING IN DINNERS AND SUPPERS, AND IN SOCIAL INTERCOURSE.

433. Every one knows, that dinner and supper parties are in general use, and that they are given to promote various ends; by many on account of friendship, relationship, mirth, gain, recompence, and for party purposes of corruption; that

* The word *diversoria*, which we here render *convivial recreations*, means properly *places of refreshment and rest on a journey*, and is therefore here used to denote such innocent recreations as are suited to afford refreshment and rest to the Christian on his spiritual journey. It is well known, that such *social meetings as are here designed*, were in use in the primitive Christian church, and that the members of that church assembled together for the exercise of Christian love and affection, and that their entertainments on such occasions were called *feasts of love or charity*. The author here seems to point out the expediency and usefulness of such meetings, and that, under the influence and guidance of charity, they might be productive of most beneficial consequences to Christian brethren in many respects. For although worldly and carnal men abuse such meetings to the purposes of luxury and dissipation, this is no reason why they might not be converted to better purposes, if put under the regulation of a better spirit. In their present perverted state, we find they have a

amongst the great they are also given on account of their dignity; and in the palaces of kings, for the display of splendor and magnificence. But dinners and suppers of charity are to be met with only amongst those, who are influenced by mutual love grounded in a similarity of faith. Amongst Christians in the primitive church, dinners and suppers had this end alone in view, and were called **FEASTS** (*convivia*), being instituted that they might meet together in cordial joy and friendly union. Their **SUPPERS** signified consociations and conjunctions in the first state of the church's establishment, for evening, which was the time of celebrating those feasts, was significative of that state; but their **DINNERS** signified the same things in the second state of the church's establishment, the morning and day being significative of that state. At table the guests conversed together on various subjects, both domestic and civil, but particularly on such as concerned the church; and as their feasts were feasts of charity, their discourse on every subject was influenced by charity, with all its joys and delights. The spiritual sphere * which prevailed on those occasions, was a sphere of love to the Lord and of love towards the neighbour, which exhilarated every mind, softened the tone of every expression, and communicated to all the senses a festivity from the heart: for from every man there emanates a spiritual sphere, derived from the affection of his love and corresponding thought, which inwardly affecteth those in his company, particularly at the time of convivial recreations: this sphere emanates both by the face and the respiration. It is because dinners and suppers, or feasts, were significative of such consociation of mind, that they are so often

powerful tendency to beget natural friendship, and to increase natural affection, amongst those who compose them; and why then may we not suppose them to have a like tendency to beget and nourish true spiritual friendship and affection, on Christian principles, amongst brethren in Christ, if they were made truly the *diversoria*, or entertainments of charity?

* See Note n. 331, concerning spiritual spheres.

mentioned in the Word, and in their spiritual sense, when there used, have no other meaning : this was eminently, and in a supreme sense, signified by the paschal supper amongst the children of Israel, and likewise by their banquets on their other festivals, also by their eating together of the sacrifices near the tabernacle; conjunction itself was at that time represented by breaking bread and distributing it, and by drinking out of the same cup, and handing it one to another.

434. With respect to SOCIAL INTERCOURSE (*consortia*), this was kept up in the primitive church, amongst such as called themselves brethren in Christ; hence it was the social intercourse of charity, because they were a spiritual brotherhood. This social intercourse consisted also in administering consolation to each other under the distresses of the church, and in expressions of mutual joy for its increase, and also in recreation of mind from study and labour, mixed with discourse on various subjects; and because all these flowed from spiritual love, as from their proper fountain, they were rational and moral by virtue of their spiritual origin. There prevails, at this day such a social intercourse of friendship, as hath no other end in view but the pleasures of conversation, the exhilaration of the mind (*mens*) by discourse, and thence the expansion of the mind (*animus*), the liberation of the imprisoned thoughts, and the consequent refreshment of the bodily senses, and their restoration to their wonted vigour. But the social intercourse of charity is not yet revived, for the Lord saith, “ *In the consummation of the age,*” that is, in the end of the church, “ *Iniquity shall abound and the charity of many shall grow cold,*” Matt. xxiv. 12; the reason is, because the church hath not as yet acknowledged the Lord God the Saviour to be the God of heaven and earth, nor hath immediately approached and addressed Him, from whom alone genuine charity proceeds, and is communicated by influx. But the social intercourse which

does not conjoin minds in a friendship which hath something akin to charity, is but the feigned semblance of friendship, consisting in deceptive attestations of mutual love, ensnaring ways of insinuation into the good graces of another, and in the indulgence of bodily delights, particularly of sensual gratifications, by which the objects of such pretended friendship are carried along like ships in full sail before a fair wind, whilst the sycophants and hypocrites stand at the stern, and direct their course by the rudder which they hold in their hands.

XII. THAT THE FIRST PART OF CHARITY CONSISTETH IN PUTTING AWAY EVILS, AND THE SECOND PART IN DOING GOOD ACTIONS, THAT ARE USEFUL TO OUR NEIGHBOUR.

435. THIS tenet, that it is the first part of charity to do no evil to our neighbour, and the second to do him good, occupies the first place in the doctrine of charity, for it is as a door to it. It is an acknowledged truth, that evil resides in the will of every man from his birth; and whereas all evil regardeth man both near itself and at a distance from itself, and also the society to which a man belongeth and his country, it follows, that hereditary evil is evil against our neighbour in every degree. The light of reason itself may discern, that so far as the evil inherent in the will is not removed, the good which a man doeth is impregnated with that evil; for in such case, evil is within the good, like a nut in its husk, and like the marrow in a bone; of consequence, although the good done by such a person hath the appearance of good, yet inwardly it is not so, being like a sound husk within which is a kernel eaten by worms, or like a fair almond that is rotten within, the corrupt veins of which spread even to the surface. To will evil and to do good, are in their nature opposite to each other, for evil is grounded in hatred towards our neighbour, and good in love towards him; or in other words, evil is our neighbour's

enemy, and good his friend, which two cannot possibly exist together in one and the same mind, that is, evil in the internal man, and good in the external; for in such case, good in the external man would be like a wound superficially healed, but inwardly full of putrid matter. Man, in such circumstances, is like a tree whose root is decayed through age, but which yet produceth fruit, that appeareth outwardly like fruit of a good flavour and fit for use, but inwardly is unsavoury and useless; or he is like the scoriæ separated from metals, which when polished and of beautiful colour, are sold for precious stones; in short, they may be compared to the eggs of an owl, which men are induced to believe are the eggs of a dove. Let it be observed, that the good which a man doeth in the body, proceedeth from his spirit, or from the internal man, for this is his spirit that liveth after death, and of consequence, when man casteth off his body, which constituted his external man, he is then wholly and entirely immersed in the evils of his life, and takes delight in them, while good is held in aversion, as being offensive to his life. That man cannot do good, which is truly so, before evil is put away, the Lord teacheth in many places: “*Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruit,*” Matt. vii. 16, 17, 18; “*Wo unto you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess; thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also,*” Matt. xxiii. 25, 26; and in Isaiah, “*Wash ye, put away the evil of your doings, cease to do evil, learn to do well, seek judgment; and then if your sins be as scarlet, they shall be made white as snow, if they be red like purple, they shall be as wool,*” chap. i. 16, 17, 18.

436. This may be further illustrated by the following comparisons: no one can approach another who keepeth a

leopard or a panther in his chamber, and who liveth secure from their attacks in consequence of giving them food, unless he first remove those fierce creatures. What person, invited to the table of a king and queen, doth not first wash his hands and his face, before he approaches the royal presence? Who doth not purify metallic ores in the fire, and separate the scoriæ, before he can procure pure gold and silver? What husbandman doth not separate his wheat from tares, before he storeth it up in his barn? Who doth not boil his meat, to remove its impurities and rawness, before he thinketh it meet to be brought to his table and be eaten? What gardener doth not shake the trees of his garden, and clear them from grubs and insects, to save the leaves from being devoured, and the fruit in consequence spoiled? Who can be in love with a virgin, and make her offers of marriage, whom he knows to be infected with a bad distemper, and full of pimples and sores, howsoever she may paint her face, set off her dress, or endeavour to attract admiration by the blandishments of speech and behaviour? Man ought to purify himself from evils, and not wait for the Lord to purify him by an immediate act of His power; for in this case he would be like a servant, with his face and clothes all bedaubed with soot or dung, who should go to his master, and say, "Master, wash me:" would not his master, in such a case, naturally say to him, "Thou foolish servant, what is it thou sayest? Lo! there is water, soap, and a towel; and hast not thou hands of thy own, and strength to use them? Go, and wash thyself." Thus too will the Lord God say unto His servant, "The means of purification are provided by Me, and from Me also thou hast thy will, and thy power; use then these My gifts and talents as thy own, and thou shalt be purified."

437. It is imagined at the present day, that charity consisteth only in doing good, and that whilst a man is doing good he doeth no evil, consequently, that the first part of

charity is to do good, and the second not to do evil; but the case is altogether the reverse, it being the first part of charity to put away evil, and the second to do good. For it is a universal law in the spiritual world, and thence too in the natural world, that so far as a person willeth no evil, he willeth what is good; consequently, so far as he turneth himself away from hell, whence all evil ascendeth, he turneth himself towards heaven, whence all good descendeth; and therefore, so far as any one rejects the devil, he is accepted by the Lord. It is impossible for any person to stand between both, turning his neck about, and praying at the same time to one and to the other; for these are they of whom the Lord spake, when He said, "*I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth,*" Rev. iii. 15, 16. How is it possible for an officer to stand wavering with his troops between two armies, and to take part with both? How is it possible for any one to be in evil against his neighbour, and at the same time in good towards him? In such a case, does not evil lurk within the good? And although in such its hidden state it may not appear in outward acts, yet it will shew itself in many particulars, if they be duly attended to. The Lord saith, "*No man can serve two masters; ye cannot serve God and mammon,*" Luke xvi. 13.

438. No one, however, is able, by his own power and his own strength, to purify himself from evils, and yet such purification cannot be effected without the power and strength of man as his own*; for without this, no one

* See the Memorable Relation, n. 48, where it is shewn, that by man's being created an image of God, is meant, his reception of life, that is, of love and wisdom, from God; and by his being created a likeness of God, is meant, his possessing and exercising such life, that is, such love and wisdom, *as his own*, but yet in dependence on the Divine Giver: this appearance of possessing and

would be able to fight against the flesh and its lusts, which nevertheless is required of all; nay, no one would even think of any such fight or warfare, and thus would abandon his mind (*animus*) to evils of every kind, being restrained from their actual perpetration by worldly laws and worldly punishments only; thus he would inwardly be like a tiger, a leopard, and a serpent, which never reflect on the cruelties they exercise in the gratification of their lusts and loves. It is plain then, that man, being endowed with reason, and thereby exalted above the beasts, ought to resist evils by virtue of the power and strength given him of the Lord, which in every respect of feeling and of sense appear to him as his own; and this appearance is communicated to every man by the Lord, for the sake of regeneration, imputation, conjunction, and salvation.

XIII. THAT IN PERFORMING THE EXERCISES OF CHARITY, MAN DOTH NOT ASCRIBE MERIT TO WORKS, WHILST HE BELIEVETH THAT ALL GOOD IS FROM THE LORD.

439. To ascribe merit to works which are done for the sake of salvation, is hurtful; for there are many latent evils concealed in such a supposal of merit, of which the doer of the works is entirely ignorant: those latent evils are a denial of the influx and operation of God in man; a confident presumption on our own power in all that concerns salvation; a faith and dependance on ourselves, and not on God; self-justification; salvation by virtue of our own

exercising them as his own being necessary, in order that he may use them to the working out his salvation, by uniting himself with God, which is then effected when he useth aright the grace and power that he receiveth from God, as if they were his own belongings, but yet in, and after such use and exertion, thankfully ascribeth all the property and merit thereof to the Divine Giver. Our author plainly shews, in many parts of his works, that unless man thus possessed and exercised the divine grace and power, in appearance *as his own*, he would be nothing better than a mere machine, consequently, incapable of reformation, salvation, and eternal life.

strength ; annihilation of the divine grace and mercy ; the rejection of reformation and regeneration by divine means ; in particular, a derogating from the merit and righteousness of the Lord God the Saviour, and an appropriation thereof to ourselves ; besides a continual looking to reward, or recompence, which is then the first and last end regarded ; a suffocation and extinction of love to the Lord and of love towards our neighbour ; a total ignorance and imperceptibility of the delight of heavenly love, which is without an idea of merit, and a sensation of the delight of self-love only : for they who put recompence in the first place and salvation in the second, and thus respect the latter for the sake of the former, invert all order, and immerse the interior desires of their minds in their own self-hood or *proprium*, and defile them in the body with the evil lusts of the flesh. Hence it is, that the good which regards merit, appears in the sight of angels like rust, and the good which doth not regard merit, like purple. That good ought not to be done with a view to recompence, the Lord teacheth in the following passage : “ *If ye do good to them that do good to you, what thank have ye ? But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest ; for He is kind to the unthankful and to the evil,*” Luke vi. 33 to 36. That man cannot do good, which is really and in its own nature good, except from the Lord, is taught in John : “ *Abide in Me, and I in you ; as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me ; for without Me ye can do nothing,*” chap. xv. 4, 5 : and in another place, “ *A man can receive nothing, except it be given him from heaven,*” chap. iii. 27.

440. But for men to think that they shall go to heaven, and that for this purpose they must do good, this is not to regard recompence as an end, and to ascribe merit to works, for even they who love their neighbour as themselves, and God

above all things, think in this manner, which they do from a belief in these words of the Lord ; “ *that their reward shall be great in heaven,*” Matt. v. 11, 12, chap. vi. 1, chap. x. 41, 42, Luke vi. 23, 35, chap. xiv. 12, 13, 14, John iv. 36 ; “ *that they who have done good shall inherit the kingdom prepared for them from the foundation of the world,*” Matt. xxv. 34 ; “ *that every man shall be rewarded according to his works,*” Matt. xvi. 27, John v. 29, Rev. xiv. 13, chap. xx. 12, 13, Jer. xxv. 14, xxxii. 19, Hosea iv. 2, Zech. i. 6 ; and in many other places. Such persons are not influenced by a confidence in the reward to which merit entitles them, but by a belief in the promise made of grace. To these, the delight of doing good to their neighbour is a reward, which is the same delight that the angels of heaven experience, and is a spiritual delight, which is eternal, and infinitely superior to every natural delight. They who are in the enjoyment of this delight, are unwilling to hear of merit, for they love to do good, and in this perceive true blessedness ; and it grieves them to have it supposed that they do good for the sake of recompence : they are like such as do good to their friends for the sake of friendship ; to a brother, because he is a brother ; to a wife and children, because they are wife and children ; to their country, because it is their country ; and thus whose actions are dictated by friendship and love. All persons who do good to others bear testimony to the superior excellence of such motives, by endeavouring to persuade them that they do it for their sakes, and not for their own.

441. But the case is very different with those, who in their works consider recompence as the only *end* worth regard : such persons are like those who make professions of friendship for the sake of gain and interest, and who also make presents, do kind offices, and give proofs of love, as if it proceeded from their hearts, and yet, when they are disappointed in their expectations, they turn their backs on

their pretended favourite, renounce the obligations of friendship, and join the enemies and haters of him whom they seemed to love. Such persons are also like nurses, who suckle infants merely for the sake of reward, and kiss and fondle them whilst their parents are present; but as soon as they perceive that their extravagant expectations of recompence are not all immediately gratified, they then leave the poor infants to shift for themselves, become regardless of their cries, and use them in the most severe and barbarous manner. They are also like those, who, in their regard for their country, are influenced by the love of self and the love of the world; who make professions of a readiness to serve her, even at the expence of their fortunes and their lives; and yet if they are disappointed of the honours and emoluments which they expected as rewards for their patriotism, they begin to abuse their ungrateful country, and take part with her enemies. They are also like shepherds who feed sheep for wages only, which if they do not receive at the appointed time, they drive away the flock from the pasture into the wilderness. Like unto these are those priests, who do the duties of their ministerial function merely out of regard to the emoluments annexed to it, and who, it is very plain, on that account, care little about the salvation of the souls of those committed to their charge. The case is the same in respect to those magistrates, who look only to the honours and profits arising from their functions; when these do good, it is not out of any regard to the public welfare, but with a view to selfish and worldly gratifications, which they consider as their only good. Many other instances, to the same purport, might be adduced; for the end, or object regarded, is the grand point in which all other considerations center, and mediatory causes belonging to the office or function, in case they do not promote that end, are renounced and disclaimed. So it is with those who require recompence as a reward of merit in the concerns of salvation;

all such after death demand heaven with much confidence, but when it is discovered that they possess no love to God, and none towards their neighbour, they are assigned over to those whose office it is to give instruction in charity and faith, and if they reject the doctrines of such instructors, they are then sent away to the society of spirits of a like persuasion with themselves, amongst whom there are some who are angry with God for not giving them the rewards they expected, and call faith a mere creature of the brain. These are they who are meant in the Word by mercenaries, or hirelings, to whom the most slavish and base offices in the courts of the temple were committed: in the spiritual world they appear at a distance as if they were cutting wood.

442. It ought to be carefully observed, that charity, and faith in the Lord, are closely conjoined; so that the quality of charity depends on the quality of faith. *That the Lord, Charity, and Faith, constitute a One, like Life, Will, and Understanding; and that in case they are divided, each perisheth like a pearl bruised to powder,* may be seen above, n. 362; and that *Charity and Faith are together in Good Works,* n. 373 to 377. Hence it follows, that the quality of charity depends on that of faith, and that the quality of good works depends on the quality of faith and charity together. Now if faith be such, that a man believeth that all the good which he doeth, as of himself, is from the Lord, in this case man is the instrumental cause of good, and the Lord its principal cause, which two causes appear in man's sight as one, when nevertheless the principal cause is all in all in the instrumental: It follows then, that if man believes that all good, properly so called, is from the Lord, he will ascribe no merit to works; and as this belief is rendered more pure and perfect, in the same degree every imagination of merit will be removed from him by the Lord. Man in this state performs charitable exercises in great abundance without fear of merit, and finally perceiveth the spiritual delight of charity, and then

begins to dislike every idea of merit as obnoxious to his life. Such meritorious ideas are easily removed by the Lord from those who have imbued charity by a just and faithful discharge of the office, business, or employment in which they may be engaged, and by dealing justly and faithfully with whomsoever they may have any commerce or connection, according to the definition given above, n. 422; but it is with difficulty such ideas are removed from those, who suppose charity to consist in giving alms and assisting the indigent, for in doing these works of charity, the doer at first openly, and afterwards tacitly, desireth reward, and contracteth notions of merit and desert.

XIV. THAT MORAL LIFE, IF IT BE AT THE SAME TIME SPIRITUAL, IS CHARITY.

443. Every man learneth from his parents and masters to live morally, that is, to act in a civil character, and to discharge the duties of a man of honour, which duties have relation to various virtues, that are the essentials of honourable conduct; he learneth further to bring these essentials into birth by suitable outward forms, which consist in whatever regards decency and decorum of behaviour; and as he grows up, he is taught to superadd rational motives and considerations, and thus to perfect his moral character; for moral life in children, even till they approach the period of youth, is merely natural, and from that period it becomes more and more rational. Every considerate person may see plainly, that moral life is the same with the life of charity; and that this consists in a fair and upright conduct towards our neighbour, and in restraining the evils which might stain such a conduct, was shewn above, n. 435 to 438. But still in the first period of man's existence, moral life is the life of charity in its externals, that is, only its exterior and more superficial part, and not its interior. For there are four periods of life, through which man passeth from infancy to old age; the FIRST is when he acteth from and under the guidance

of others, according to the instructions he receiveth; the SECOND is when he acteth of himself, under the guidance of the understanding: the THIRD is when the will acteth upon the understanding, and the understanding modifieth the will; the FOURTH is when he acteth from fixed confirmation and purpose. These periods of life however are periods of the life of man's spirit, but not in like manner of the body; for this may act morally and talk rationally, and the spirit may entertain opposite desires and thoughts. That this is the case with the natural man, is evident from dissemblers, flatterers, liars and hypocrites, who, it is plain, have a double mind, or a mind divided into two discordant parts. The case however is different with those, whose wills are influenced by what is good, and their thoughts by what is rational, and who in consequence act well, and talk rationally; these are they who are understood, in the Word, by the *single in spirit*, which name is given them because they have not a double or divided spirit. Hence may be seen what is properly meant by the external and internal man, and that there is no possibility of deciding on the morality of the internal man from the apparent morality of the external, because the former may be in a state opposite to the latter, and hide itself, as a tortoise doth its head in its shell, or as a serpent its head in its folds; for such a moral man, so called, is like the same robber in a city, and in a wood, who in the former assumeth a moral character, but in the latter playeth the thief and plunderer. The case is otherwise with those, who are inwardly, or in respect to the spirit, moral, being so rendered by regeneration from the Lord; these are they who are meant by spiritual-moral persons.

444. The reason why the moral life, if it be at the same time spiritual, is a life of charity, is, because the exercises of a moral life, and those of charity, are the same: for charity consisteth in bearing good-will towards our neighbour, and in doing him good from a principle of good-will,

and the same is true of moral life. The law of spiritual life is laid down in these words of the Lord: "*Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets,*" Matt. vii. 12. This same law is the universal law of moral life. But to reckon up all the works of charity, and to compare them with the works of moral life, would require many pages; let it suffice then to illustrate the point in question by six commandments of the second table of the decalogue, which, it is plain to every one, are precepts of moral life, and which also contain all things relative to love towards our neighbour, as may be seen above, n. 329, 330, 331. That charity fulfilleth all the contents of those commandments, is evident from these words of Paul: "*Love one another; for he that loveth another hath fulfilled the law; for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself: love worketh no ill to his neighbour, therefore love is the fulfilling of the law,*" Romans xiii. 8, 9, 10. They who think from the external man only, cannot but be surprized that the seven commandments of the second table of the decalogue were promulgated in so miraculous a manner, by Jehovah Himself, on Mount Sinai, when yet the same precepts were precepts of the law of civil justice in all kingdoms throughout the world, consequently in Egypt also, from which country the children of Israel were lately come forth; for without them no kingdom can subsist. But the reason why they were promulgated by Jehovah, and also written with His finger on tables of stone, was this, that they might not only be precepts of civil society, and thus of natural-moral life, but also precepts of heavenly society, and thus of spiritual-moral life; so that to act in opposition to them, is not only to act in opposition to men, but also to God.

445. If moral life be considered in its essence, it will appear that it is a life agreeable to human and divine laws at the same time; whosoever therefore liveth according to those two laws, as one, he is a truly moral man, and his life is charity. Every person, if he please, is capable of comprehending, from external-moral life, the nature and quality of charity; let him only transcribe external-moral life, such as it is in civil commerce and communication, into the internal man, that this, in will and in thought may be similar and conformable to the actions of the external man, and he will then see charity in its type.

XV. THAT THE FRIENDSHIP OF LOVE, CONTRACTED WITH A PERSON, WITHOUT REGARD TO HIS QUALITY AS TO SPIRIT, IS DETRIMENTAL AFTER DEATH.

446. By friendship of love is meant interior friendship, which is of such a sort, as not only to love the external man, in a friend, but likewise his internal, and this without examination as to the nature and quality of his internal, or spirit, in other words, as to the affections of his mind, whether they be affections of love towards the neighbour and of love to God, and thus capable of consociation with the angels of heaven, or whether they be affections of opposite loves, and thus productive of consociation with devils. Such friendship is contracted by many persons, from various causes, and for various ends. This is distinct from that external friendship, which regards the person alone, and which is intended for the various purposes of bodily and sensual gratifications, and worldly business and connections. The latter kind of friendship may be contracted with any person, even with a buffoon, who entertains the company with his jests at a great man's table. This is simply called friendship, but the former kind is called the friendship of love, because friendship is natural conjunction only, whereas love is spiritual conjunction.

447. That the friendship of love may be detrimental after death, will appear evidently from the state of heaven, the state of hell, and the state of the spirit of man respectively. With regard to the state of heaven, it is distinguished into innumerable societies, according to all the varieties of the affections of the love of good; hell, on the other hand, is distinguished into societies, according to all the varieties of the affections of the love of evil; and man, after death, being then a spirit, is immediately, according to his former life in the world, attached to that society where his ruling love prevails; to some heavenly society, if love to God and towards his neighbour had constituted the head of his loves, and to some infernal society, if that head had been constituted by the love of self and of the world. Immediately on his entrance into the spiritual world, (which is an effect consequent on death, and on the burial of the material body,) man is kept some time in a state of preparation for the society to which he belongeth, and this preparation is wrought by the rejection of every love that is not in agreement with his principal love: during this time, therefore, a separation is made of one person from another; friends are separated from friends, clients from their patrons, parents also from their children, brothers from their brethren; and each of them is inwardly adjoined to his like, with whom he is to live a life suited to his state, and such as is peculiarly his own, to eternity. But at the beginning of this preparation they meet together, and converse friendly with each other, as they used to do in the world; by degrees, however, and in a manner unperceivable to themselves, they are separated.

448. But they who, during their abode on earth, have contracted friendships of love with one another, are not capable, like the rest, of being separated according to order, and of being consigned to the society corresponding to their life; for they are connected interiorly as to their spirits, and

cannot be plucked asunder, because they are like branches of trees joined to each other by grafting; wherefore in case one, as to his interiors, is in heaven, and the other, as to his interiors, is in hell, they cohere together, much like a sheep and a wolf, or a goose and a fox, or a dove and a hawk tied to each other; and he whose interiors are in hell, inspires his infernal influences into him whose interiors are in heaven: for amongst the knowledges familiar in heaven this is one, that evils may be inspired into the good, but not goods into the evil; the reason of which is, because every one is by birth in evils; the consequence is, when the good so cohere with the evil, that their interiors are closed, and both are plunged down into hell, where the good suffer very severely; but at length, after a certain space of time, they are taken out, and then first begin to be prepared for heaven. I have been permitted to see such connections, particularly between brothers and relations, and also between patrons and clients, and between well-disposed dupes and their flatterers, being persons whose affections were opposite and their genius dissimilar; and I have seen some consorting together, like kids with leopards, and then embracing each other, and vowing fidelity to their former friendship; and I have perceived at such times the good imbibing and sucking-in the delights of the evil, and both walking hand in hand, and entering together into caves where troops of evil beings appeared in their horrid forms, which yet by an illusion, of phantasy, seemed pleasing to themselves; after some time, however, I have heard the good uttering lamentations of fear, as if in dread of snares laid for their destruction, and the evil triumphing with joy, like hostile troops exulting over the spoil; not to mention other sad and tragical scenes. I have been informed, that the good, after they are taken out of those dens, are prepared for heaven by the appointed means of reformation, but with greater difficulty than others.

449. The case is altogether different with those who love the good in another, that is, who love justice, judgment, sincerity, benevolence grounded in charity, particularly who love faith and love to the Lord: such, by reason that they love what is within a man, abstracted from what is without him, if they do not observe those virtues in his person after death, immediately break off all friendship with him, and are associated by the Lord with those who are in similar good with themselves. It may be objected, that no one is capable of exploring the interiors of the minds of those with whom he is engaged in commerce and connection; but this is not necessary; only let him be cautious how he connecteth himself with any person indiscriminately in a friendship of love: external friendship, contracted for various purposes, is not hurtful.

XVI. THAT THERE IS SPURIOUS CHARITY, HYPOCRITICAL CHARITY, AND DEAD CHARITY.

450. There can be no such thing as genuine charity, which is living, unless it make a one with faith, and unless both in conjunction look towards the Lord; for these three, the Lord, charity, and faith, are the three essentials of salvation, and when they make a one, charity is charity, and faith is faith, and the Lord is in them, and they in the Lord, as may be seen above, n. 363 to 372; but when these three are not joined together in one, charity then is either spurious, or hypocritical, or dead. Divers heresies have arisen in the Christian church since its first establishment, and still exist in it, in all which these three essentials, God, charity, and faith, were and are acknowledged, for without these three there can be no religion. As to what regards charity in particular, it may be adjoined to any heretical faith whatsoever, as to the faith of Socinians, of enthusiasts, of Jews, nay, even to the faith of idolaters; and by all of them it may be supposed to be charity, because in its external form it appears like it; but still it changeth its quality according

to the faith to which it is adjoined or conjoined*, as may be seen in the chapter on faith.

451. All charity, which is not conjoined with faith in one God, in whom is a Divine Trinity, is **SPURIOUS**: such is the charity of the present church, whose faith is directed towards three persons of the same divinity in successive order, Father, Son, and Holy Ghost, and consequently towards three gods, inasmuch as each of those persons is supposed to be a self-subsisting God: to such faith charity may be adjoined, as is actually the case with the maintainers of that faith, but it can never be conjoined, and charity only adjoined to faith is merely natural and not spiritual, and consequently is spurious charity. The case is the same with the charity of many other heresies, as that of those who deny a Divine Trinity, and therefore approach God the Father alone, or the Holy Ghost alone, or both without God the Saviour: to the faith of such persons charity cannot be conjoined, and if it be conjoined or adjoined, it is spurious. It is called spurious, because it is like an illegitimate child, such as the son of Hagar by Abraham, who was cast out of the house, Gen. xxi. 9. Such charity is like fruit not growing naturally on a tree, but pinned to it artificially; or it is like a chariot, to which the horses are fastened only by the reins which the driver holds in his hands; the consequence is, that when the horses set off, they pull the driver from his seat, and leave the chariot behind them.

452. **HYPOCRITICAL** charity is chargeable on those, who in public and private worship bow themselves almost to

* The author here distinguisheth between charity as *adjoined* and *conjoined* to faith. By being adjoined, he means a sort of external connection only, as of fruit, for example, fixed artificially on a tree, but not growing thereon naturally; whereas by being conjoined he means a real internal connection, as of fruit with the tree that produceth it, or as of heat with the light that it generates, or as of the will with the understanding, &c.

the floor before God, pour forth long prayers with great devotion, put on a sanctified appearance, kiss crucifixes and the bones of the dead, and sometimes kneel down at sepulchres, and there mutter words expressive of holy veneration towards God, and yet in their hearts nourish self-worship, and seek to be adored like so many deities. Such persons are like those whom the Lord describes in these words: "*When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men,*" Matt. vi. 2, 5: "*Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Wo unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Wo unto you, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of rapine and excess,*" Matt. xxiii. 13, 15, 25: "*Well hath Esaias prophesied of you, hypocrites, saying, this people honoureth me with their lips, but their heart is far from me,*" Mark vii. 9: "*Wo unto you, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them,*" Luke xi. 44; with many other passages to the same purpose. Such persons are like flesh without blood; or like jackdaws and parrots taught to speak the words of a psalm; or like birds taught to sing the tune of a sacred hymn: the sound of their words is as the sound of a bird catcher's pipe.

453. DEAD charity is their's, whose faith is dead, inasmuch as the quality of charity depends on the quality of faith; and it was shewn in the chapter on FAITH, that they make a one. That faith is dead in all such as are without

works, appears from the epistle of James, chap. ii. 17, 20. Moreover, faith is dead in all those who do not believe on God, but on living and dead men, and worship idols as if they were holy in themselves, after the practise of the old gentiles. The donations of those persons who are influenced by such faith, which they bestow, with a view to salvation, on miraculous images, as they call them, and which they reckon amongst works of charity, are nothing else but like gold and silver thrown into the urns and monuments of the dead; nay, they are like the flesh given to Cerberus, and the fee to Charon, to obtain a passage to the Elysian fields*. But the charity of such persons as believe there is no God, and adopt nature instead of God, is not spurious, nor hypocritical, nor dead, but NONE; because being not joined to any faith it cannot be called charity, whose quality is dependent solely on faith. The charity of such, when viewed from heaven, is like bread made of ashes, or like a cake made of fish-scales, or like fruits made of wax.

XVII. THAT FRIENDSHIP OF LOVE AMONGST THE WICKED, IS INTESTINE HATRED TOWARDS EACH OTHER.

454. It was shewn above, that every man hath an internal and an external, and that his internal is called the internal man, and his external the external man; to this may be added, that the internal man is in the spiritual world, and the external in the natural world; and the reason of man's being so created is, that he may be capable of being asso-

* Alluding to a piece of mythology current amongst the ancient heathens, that before the souls of the dead could be conveyed to their state of blessedness, signified by the Elysian fields, it was expedient that they should bribe Cerberus, a dog with three heads, who was feigned to guard the entrance to those fields, and likewise fee Charon, an old man, supposed to be a ferry-man, and to convey the dead over the river Styx, which was said to separate between this world and another.

ciated with spirits and angels in their world, and in consequence of thinking analytically, and of being translated from his own world to another after death. By the spiritual world both heaven and hell are meant*. Since then the internal man is with spirits and angels in their world, and the external with men, it is plain that he may be joined in society with spirits of hell, and also with angels of heaven: by this faculty and power, man is distinguished from beasts. The nature and quality of every man in himself depends on the nature and quality of his internal man, but not on the nature and quality of his external, because the internal man is his spirit, which acteth by the external. The material body, with which his spirit is clothed in the natural world, is an accessory covering for the sake of continuing his species, and for the sake of the formation of the internal man; for the internal man is formed in the natural body, as a tree is formed in the ground, and the seed in the fruit. Further particulars on the subject of the internal and external man, may be seen above, n. 401.

455. Now the nature and quality of a wicked person, as to his internal man, and of a good person, as to his internal man, may be seen from this short description of heaven and hell; for the internal man, with the wicked, is in conjunction with devils in hell, and with the good, in conjunction with angels in heaven. Hell, in consequence of the kinds of love which prevail there, is in the delights of all sorts of evil, that is, in the delights of hatred, revenge, and murder; in the delights of depredation and

* The author distinguisheth between the spiritual world and the world of spirits; by the spiritual world he meaneth the universal invisible world, where both angels, spirits, and devils have their abodes, whether it be called heaven, the world of spirits, or hell; but by the world of spirits he meaneth only that particular part of the spiritual world situated between heaven and hell, assigned to be the receptacle of all spirits immediately after death, where the good are prepared for heaven, and the bad for hell.

theft ; in the delights of abuse and reviling ; in the delights of the denial of God, and the profanation of the Word. These evils lie concealed in his lusts, on which man seldom reflecteth ; and with these delights the infernal inhabitants burn like flaming torches, this being what is meant in the Word by hell-fire. But the delights of heaven are the delights of love towards the neighbour and of love to God. Since then the delights of hell are opposite to the delights of heaven, there is a great interstice between them, into which the delights of heaven enter by influx from above, and the delights of hell by influx from below : in the midst of this interstice is man, during his abode in this world, that he may be in equilibrium, and thus in a state of freedom to turn himself either to heaven or to hell. This interstice is what is meant by the *great gulph fixed* between those that are in heaven and those that are in hell, Luke xvi. 26. Hence it may appear what is the nature and quality of the friendship of love which prevails amongst the wicked ; that as to the external man, it assumes the gestures, and mimics the behaviour, of real friendship, and puts on the semblance of morality, for the purpose of spreading it's nets, and exploring occasions of enjoying the delights of its loves, with which the internal man is on fire ; whilst the fear of the law, and of the loss of reputation and life, is the only check for restraining and preventing their evil lusts from bursting forth into act ; wherefore their friendship is like a spider concealed in sugar, or a viper in a piece of bread, or a young crocodile in a honey-comb, or a serpent in the grass. Such is the friendship of the wicked in all cases ; but among such as are confirmed in wickedness, as amongst thieves, robbers, and pirates, it is productive of familiarity, so long as with one mind they are bent upon the acquisition of plunder ; for then they embrace each other as brethren, they entertain themselves with feasting, singing, and dancing, and conspire together for the destruction of others ; yet still every one in the depth of his own heart regardeth his

his companion, as an enemy does an enemy ; it is this which a cunning thief beholdeth in his associates, and is terrified at the sight. Hence it is plain, that amongst such persons there is no friendship, but intestine hatred.

455 $\frac{1}{2}$. Every man who hath not openly connected himself with malefactors, and practised theft and robbery, but hath led a moral-civil life, with a view to various uses and ends, and yet hath not bridled the lusts resident in the internal man, may possibly fancy that the friendship he professes for others is not of such a nature as that above described ; but that it really is so, in various degrees, with all those who have rejected faith, and despised the holy things of the church, and considered them as not designed for themselves but for the vulgar only, has been permitted me to know for certain, by many examples in the spiritual world : in some such persons the delights of infernal love lie concealed like fire in burning wood covered over with the bark ; in some like live coals under embers ; in some like waxen torches, that blaze forth as soon as fire is applied to them ; and in others after a different manner. Such are all men who have banished from their hearts the dictates of religion : their internal man is in hell ; and so long as they live in the world, and are ignorant of this circumstance of their true state, by reason of an apparent morality in their externals, they acknowledge none for their neighbour but themselves and their children, and regard others, either with contempt, in which case they are like cats on the watch for birds in their nests, or with hatred, in which case they are like wolves when they see dogs that they may devour. These circumstances are mentioned, to shew what charity is by its opposite.

XVIII. ON THE CONJUNCTION OF LOVE TO GOD AND LOVE TOWARDS OUR NEIGHBOUR.

456. It is well known, that the law promulgated from mount Sinai was written on two tables, one of which treats of God, and the other of men, and that in the hand of

Moses they were one table, upon the part which was to the right side was written what related to God, and upon that which was to the left what related to men, and that thus, when presented to the eyes of beholders, the writing of both parts might be seen at the same time ; thus the one part was in sight of the other, like Jehovah speaking with Moses, and Moses with Jehovah, face to face, as it is written. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God, for which reason the law written on them was called the COVENANT and the TESTIMONY, a covenant signifying conjunction, and testimony a life according to the articles agreed upon. From these two tables so united, may be seen the conjunction of love to God and of love towards our neighbour. The first table includes in it all things relative to love to God, the chief of which are these, that it is needful and meet to acknowledge one God, the Divinity of His Humanity, and the sanctity of the Word, and that He is to be worshipped by the holy things which proceed from Him ; that these particulars are included in the first table, is evident from the commentaries on the commandments of the decalogue, contained in the fifth chapter. The second table includes in it all things relative to love towards our neighbour, the five first commandments whatever respecteth actions, which are called works, and the two last whatever respecteth the will, consequently whatever respecteth charity in its origin ; for in these commandments it is said, "*Thou shalt not covet,*" and when a man doth not covet what belongeth to his neighbour, he then bears good-will towards him. *That the Ten Commandments of the Decalogue contain all Things respecting Love to God, and Love towards our Neighbour,* may be seen above, n. 329, 330, 331 ; where it was also shewn, that there is a conjunction of both tables with those who are in charity.

457. The case is otherwise with those who are occupied only in the worship of God, and not at the same time in good works from a principle of charity ; these are like persons who break a covenant : and the case is otherwise again with those who divide God into three, and worship each separately ; and with those again who do not approach God in His Humanity ; these are they “*who do not enter by the door, but climb up some other way,*” John x. 9: it is otherwise also with those who have confirmed themselves in a denial of the Lord’s Divinity : in all these cases there can be no conjunction with God, and consequently no salvation ; and the charity of such persons is no other than spurious charity, whose property it is not to effect a conjunction in front*, or face to face, but a conjunction on the side, or on the back. The manner in which conjunction is effected, shall be explained in a few words. God entereth by influx into every man, with an acknowledgment of Himself, which He infuseth into the knowledges of Him which the man pos-

* The author here speaks of man’s conjunction with the Lord, and the Lord’s conjunction with man, in front, or face to face, and also on the side or back. This may be illustrated by what is said in Holy Scripture of the wicked, that they turn their backs on the Lord, and the Lord also turneth his back on them, as in Jeremiah, “*They have turned to me the back, and not the face,*” chap. xxxiii. 33 ; and again, “*I will shew them the back, and not the face,*” chap. xviii. 17 ; and accordingly the Lord is represented as *hiding His face* from the wicked ; whereas the good are represented as seeking the Lord’s face, and the Lord as shewing his face to them ; thus the Psalmist exclaims, *Thy face, Lord, will I seek* ; and thus it is written of Moses, that the Lord talked with him *face to face*, &c. &c. Now the Lord, it hath been often shewn, hath connection both with the wicked and with the good, inasmuch as He is the life of all ; but then with the wicked, in consequence of their turning their backs upon Him, by not directing their governing love and affection towards Him, (for the face and the love are always turned in the same direction in the spiritual world,) it is a connection on that part which is so turned ; whereas with the good the case is reversed, and the Lord is joined with them in front, or face to face, because they direct their governing love and affections constantly towards the Lord, by virtue whereof they have their internal faces constantly turned towards Him.

sesseth, and at the same time with an influx of His own love towards mankind : the man who receiveth only the former influx, and not the latter, receiveth it in his understanding, and not in his will, and resteth in knowledges without an interior acknowledgment of God ; and the state of such a person is like that of a garden in the time of winter : but the man who receiveth both the former and latter influx, receiveth it in his will, and by derivation thence in his understanding, consequently in his whole mind, and such a person hath an interior acknowledgment of God, which gives life to the knowledges which he hath concerning God, and his state is like that of a garden in the time of spring. The reason why the conjunction is effected by means of charity, is, because God loveth every man, and as He cannot do good to every man immediately, but mediately by the instrumentality of men, therefore he inspires men with His love, as He inspires parents with love towards their children ; and the man who receiveth that love is conjoined with God, and loveth his neighbour by virtue of the love of God : with such a person, the love of God hath its abode within his love towards his neighbour, operating in him both the will and the power to love and to do good. And whereas man doth nothing that is good, unless it appear to him as if the power, the will, and the deed, are of himself, therefore this appearance is granted him, and when he doth good from a free principle as of himself, such good is imputed to him, and accepted as that reciprocal operation by which conjunction is effected. This case is like that of active and passive, and the co-operation of the latter, which is effected by the operation of the active in the passive : it is also like the case of the will in its influence upon actions, and of thought in its influence upon speech, and of the soul, from its inmost residence, in its operation upon both : it is also like the case of the endeavour to move in the act of motion ; and like the prolific principle of a seed, which acts from

within, upon the juices, by which the tree grows to the production of fruit, and by fruit to the production of new seeds : it is also like light in its action upon precious stones, which is reflected according to the texture of their parts, whence various colours are generated, which seem to belong to the several stones, when in reality they belong to the light.

458. Hence may appear the true ground and nature of the conjunction of love to God and love towards our neighbour ; it is an effect of the influx of the love of God towards mankind, the reception of which by man, and his co-operation, is love towards our neighbour ; in short, it is fitly expressed by these words of the Lord : “ *In that day ye shall know that I am in My Father, and ye in Me, and I in you,*” John xiv. 20 ; and also by these : “ *He that hath My commandments, and doeth them, he it is that loveth Me ; and I will love him, and will manifest Myself unto him, and will make My abode with him,*” John xiv. 21, 22, 23. All the Lord’s commandments have relation to love towards our neighbour, and consist in these two general precepts, not to do evil to him, but good : and it is agreeable to the above words of the Lord, that they who observe these precepts, love God, and God loveth them. Inasmuch as the love of God and the love of our neighbour are thus conjoined together, therefore John saith, “ *He that keepeth the commandments of Jesus Christ, dwelleth in Him, and He in him ; if a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen ? And this commandment have we from Him, that he who loveth God, love his brother also,*” 1st Epistle, chap. iii. 24, chap. iv. 20, 21.

459. To the above shall be subjoined the following MEMORABLE RELATIONS.

FIRST.—I once saw at a distance five gymnasia, which were overspread with light of various colours; the first with a flame-coloured light, the second with a yellow light, the third with a clear white light, the fourth with a light of a middle tint betwixt that of mid-day and that of evening, and the fifth scarce appeared, for it stood as in the dusk of evening. And I saw in the ways leading to them, some persons on horseback, some in chariots, and some on foot; and of the last some were running, and making all the haste they could: these were going to the first gymnasium, which was overspread with flame-coloured light. Hereupon I was seized and impelled with a strong desire of going thither myself, and of hearing what subjects were there discussed; so I quickly made myself ready, and joined in company with those who were hastening to the first gymnasium, and entered along with them. And lo! there was a large assembly collected, part of whom collected themselves together on the right side, and part on the left, in order to take their places on the benches, which were close to the walls: in front I saw a low pulpit, in which there stood a person who acted in character of president; he had a wand in his hand, a cap on his head, and was clothed in a garment tinged with the same flame-coloured light as the gymnasium. This person, when the congregation were all gathered together, raised his voice, and said, “Brethren, let the subject of your discussion to-day be the nature and meaning of CHARITY; ye all of you may know, that charity is spiritual in its essence, and natural in its exercises.” Immediately there rose up a person, from the first row of benches towards the left, on which those sat who had the reputation of wisdom; and he declared his sentiments in the following words: “My opinion is, THAT MORALITY INSPIRED BY FAITH IS CHARITY;” which position he confirmed

thus: "Who can be ignorant that charity followeth faith, as an attendant maid her mistress, and that a man who has faith fulfilleth the law, and consequently exerciseth charity, so spontaneously, that he doth not know that the law and charity influence his life, since if he knew it, and kept the law and practised charity knowingly, and at the same time entertained thoughts of salvation on that account, he would defile the holiness of faith with his own selfhood, and so would weaken its efficacy: is not this agreeable to the tenets of our church? Here he looked towards those who sat on each side of him, amongst whom were some orthodox writers, who gave tokens of assent: "But what," continued he, "is spontaneous charity, but morality, which every one is taught to practise from his infancy, and which therefore in itself is natural, but is rendered spiritual under the inspiration of faith? Who can distinguish men, by their moral lives, whether they have faith or not, for every one liveth morally? but God alone, who is the giver and sealer of faith, knoweth and distinguisheth those who are in possession of it; wherefore I assert, that charity is morality inspired by faith, and that such morality is of a saving nature, by virtue of the faith which lieth in its bosom, but that all other morality is of no help to salvation, because it is meritorious. They therefore, who mix charity and faith together, that is, who conjoin them from within, instead of adjoining them from without, only lose their labour; for to mix them together, and to conjoin them, would be like admitting the servant, who stands behind an archbishop's carriage, to ride in it with his master, or like introducing a porter to sit at table with a grandee of the first rank." After he had sat down, there rose up a person from the first row of benches on the right, who delivered himself as follows: "My opinion is, THAT, PIETY INSPIRED WITH A SENSE OF OUR MISERABLE STATE IS CHARITY; and I confirm this opinion by the consideration, that nothing hath a greater tendency to engage the divine

favour, than piety grounded in humility of heart: besides, piety is continually beseeching God to give faith and charity, and the Lord saith, "*Ask, and it shall be given you,*" Matt. vii. 7; since therefore its petitions are granted, both faith and charity are contained in piety. I say that piety inspired with a sense of our miserable state, is charity; for all truly devout piety is accompanied by such a feeling, inasmuch as piety moveth man's heart to mourn and bewail, and what is this but a sense of misery? This feeling indeed leaveth us when we cease to pray, but still it returneth when we begin to pray again, and on its return piety is in it, and is thus in charity. Our priests ascribe to faith alone whatever conduceth to salvation, and nothing at all to charity; and what, in this case, remaineth, but piety, praying from a sense of our miserable state for the increase of both? In reading the Word, I was always led to conceive, that faith and charity were the two means of salvation; but when I consulted the ministers of the church, I was told that faith was the only means, and that charity was of no consequence: then I seemed to myself as out at sea in a ship, tossed to and fro between two rocks; and under an apprehension that the vessel would be wrecked, I betook myself to a little boat, in which I made haste to escape: my little boat is piety: and moreover piety is profitable for all things." After him rose up another, from the second row of benches on the right hand, and thus began: "My opinion is, THAT CHARITY CONSISTETH IN DOING GOOD TO ALL PERSONS WHATSOEVER, WHETHER THEY BE VIRTUOUSLY OR VICIOUSLY INCLINED; and I confirm my opinion by the following arguments: What is charity but goodness of heart? And a good heart wisheth well to all, both to the virtuous and to the vicious; besides, the Lord said, that we ought to do good even to our enemies; if therefore you withdraw your charity from any one, doth not your charity in that particular instance become none? And are not you, in such case,

like a person hopping on one leg, because the other is cut off? The vicious are men as well as the virtuous, and charity regardeth man as man; if he be a bad man, what is that to me? It is with charity as with the sun's heat, which communicates life to all animals, whether they be of a fierce or gentle nature, to wolves as well as sheep, and is the cause of growth in all plants, both hurtful and useful, of a thorn as well as of a vine." As he spake these words, he took in his hands a grape fresh gathered, and said, "It is with charity as with this grape; if you divide it, all its contents run out, and are dispersed:" and he divided the grape, and the contents did run out, and were dispersed. After him rose up another, from the second row of benches to the left, and said, "My opinion is, THAT CHARITY CONSISTETH IN SERVING OUR RELATIONS AND FRIENDS UPON ALL OCCASIONS; which opinion I thus support: How plain is it to see that charity begins at home, for every one is nearest neighbour to himself; so that charity advanceth according to the progress of relationship from a man's self, reaching first to brothers and sisters, and from them to kindred and relations, and thus its progress is terminated by itself: all who are without, are strangers and aliens, with whom it hath no interior union, and consequently in the internal man they are considered as separate and alienated from its notice; but there is a natural bond of union which connecteth relations and those of the same blood, and a union resulting from habit, which is a second nature, connecting friends, and thus they become our neighbours. Moreover, charity uniteth others with itself from within, and by that means from without, and such as are not united from within, are only to be called by the name of companions or associates. Do not all birds know their relatives, not by their feathers, but by their notes and cries, and when they are near each other, by the sphere of life which exhales from their bodies? This affection of kindred, and consequent

conjunction, is in birds called instinct; and the same affection in man, when it is directed towards his relatives and those who belong to him, may properly be called the instinct of human nature. What causeth homogeneity, or similarity of nature, but the ties of blood? The mind of man, which is also his spirit, hath a feeling, and, as it were, a sensible perception of such homogeneity, and in this, and the sympathy thence arising, the essence of charity consisteth. But on the contrary, heterogeneity, or dissimilarity of nature, which is also the cause of antipathy, is as it were an absence of the ties of blood, from which results an absence of charity. And whereas habit is second nature, and is also productive of homogeneity, or similarity of nature, it follows, that charity consisteth in doing good to our friends also. When a sailor after a long voyage makes the land, and finds himself in a foreign country, amongst strange people, with whose language and manners he is unacquainted, he is, in such a case, like one out of his own element, and feels towards them none of the delightful sympathy of love; but if he findeth that it is his native country, and that he is acquainted with the language and manners of the people, he is then, as it were, in his own element, and feeleth the delight of love, which is also the delight of charity." Next arose one from the third row of benches, to the right, and in a loud tone of voice thus began; "My opinion is, **THAT CHARITY CONSISTETH IN GIVING ALMS TO THE POOR, AND IN RELIEVING THE INDIGENT:** this assuredly is charity, for so the Divine Word teaches, whose authority is indisputable. To give to the rich, and to such as abound in wealth, what is this but vain-glory, which hath no charity in it, but is done purely with a view to recompence, in which motive there cannot possibly dwell any genuine affection of love towards our neighbour, but only a spurious affection, that may serve a man's purpose on earth, but not in heaven? wherefore necessity and want ought to be re-

lieved, because no idea of recompence influences such exercise of charity. In the city where I dwelt, where I knew who were good and virtuous, and who were not, I always observed that the former, on seeing a poor person in the street, stopped and gave alms, but the vicious and wicked passed by, and made as though they neither saw nor heard any object of distress; and who does not allow that the good and virtuous have charity, but not the wicked and the vicious? He who gives to the poor and assists the indigent, is like a shepherd who leads out the hungry and thirsty sheep to pasture and to water; but he who giveth only to the rich and opulent, is like a person that presseth meat and wine on those who have eaten and drunken to the full." After him rose up another, from the third row of benches to the left, and thus delivered himself; "My opinion is, THAT CHARITY CONSISTETH IN BUILDING AND ENDOWING HOSPITALS, AND HOUSES FOR THE RECEPTION OF THE SICK, THE ORPHAN, AND THE STRANGER. I am confirmed in this opinion by the consideration, that such beneficent acts and aids are of a public nature, and excel by many degrees such as are private; for thus charity becomes of a richer quality, and more replete with blessings and advantages, and consequently the reward annexed to it by the promises of the Gospel becometh more abundant, since every one reaps in proportion to what he sows. Besides, is not this giving to the poor and relieving the indigent in an eminent degree? Is not this the way to obtain glory in the eyes of the world, and to receive the tribute of praise, uttered in the humble voice of gratitude, from the objects of our charity? And doth not such praise elevate the heart, and the affection called charity at the same time, to its highest pitch? It is not possible for the rich, who do not walk the streets on foot, but go in their coaches, to take notice of the beggars that sit by the wall, and give them small pieces of money; they therefore contribute larger

sums towards the accomplishment of such purposes as may be attended with more general advantage; yet this is no reason why others of inferior fortunes, who walk on foot through the streets, and cannot contribute so bountifully to more extensive charities should not exercise this private charity, and give to beggars." As he spake these words, suddenly there rose up another from the same row of seats, who, in a louder tone of voice, interrupting him, said, "Let not however the rich exalt the munificence and grandeur of their charity, over that of the poor man who gives his mite to his poor neighbour; for we know that every one's gift is proportioned to the dignity of the giver; a king giveth according to his dignity, and inferior characters in their respective stations, according to their dignity: but charity, properly considered, is not to be estimated according to the rank of the charitable person, and the value of his gift, but according to the fulness of affection which giveth it birth; and consequently a man of small fortune, in giving a single penny, may be influenced by a greater degree of charity, than one of a large estate, who gives or bequeaths the largest sums; which is also agreeable to this passage in the Evangelist: *'Jesus saw the rich men casting their gifts into the treasury; and He saw also a certain poor widow casting in thither two mites; and He said, Of a truth I say unto you, that this poor widow hath cast in more than they all,'* Luke xxi. 1, 2, 3. After these another rose up from the fourth row of benches to the left, and thus began: "My opinion is, THAT CHARITY CONSISTETH IN ENDOWING CHURCHES, AND CONFERRING BENEFITS ON THEIR MINISTERS; which opinion I support by the following considerations: Whosoever exerciseth such charity, hath holy thoughts in his mind, and acteth under the influence of such holiness, which sanctifieth his gifts and munificence; and this is agreeable to charity, because charity is holy in itself; and is not all worship and service, performed

in churches, holy? for the Lord saith, *‘Where two or three are gathered together in My name, there am I in the midst of them:’* and the priests, His servants, minister unto Him. Hence I conclude, that all gifts bestowed on the clergy, and on churches, are more excellent and eminent than any other kind of gifts bestowed for any other end, or on any other order of persons. Besides, to the clergy is committed the power of benediction, by which they sanctify those gifts; and afterwards nothing doth more open and expand the mind to the reception of true joy, than to see the donations of its charity thus blessed, and consecrated to holy uses.” After him rose up one, from the fourth row of seats to the right, and thus expressed his sentiments: “My opinion is, **THAT THE OLD CHRISTIAN BROTHERHOOD IS CHARITY**; and I am confirmed in my opinion by these considerations. Every church, which worshippeth the true God, hath its beginning from charity, in like manner as the old Christian church had; and since it is charity which uniteth minds, and joineth many together in one, they called themselves brethren, but brethren in **JESUS CHRIST** their **GOD** and as they then lived in much fear and apprehension, by reason of the barbarous nations which surrounded them, they made a common stock of their possessions and property, from which they were supplied, at some place of general rendezvous, where they met together with one heart and one mind, for mutual refreshment and entertainment, the Lord God their Saviour Jesus Christ being the subject of their daily converse, and charity the constant topic of discourse at their dinners and suppers: these were the ties which connected them together in brotherhood. But after those first ages of the church, when schisms began to arise, and when at last *Arius* broached his wicked heresy, by which all idea of the Divinity of the Lord’s Humanity was destroyed in the minds of many, then charity grew out of date, and the brotherhood was divided and dispersed. It

is true, 'that all who worship the Lord in truth, and keep and do his commandments, are brethren,' Matt. xxiii. 8; but then they are brethren in spirit; and as at this day no one is known as to the quality of his spirit, it is not necessary for men to call one another brethren. A brotherhood of faith alone, particularly if directed towards any other God than the Lord God the Saviour, is not a brotherhood, because charity, which is necessary to constitute a brotherhood, is not in that faith. I conclude, then, that the old Christian brotherhood was charity; I say *was*, for it is now no more; yet I prophesy that it is about to be restored." As he uttered these words, there shone through the window on the east, a flame coloured light, which tinged his cheeks, to the great astonishment of the whole assembly. Lastly, there rose up one from the fifth row of benches to the left, who desired leave to make some addition to what the last speaker had advanced, and having obtained it, he began thus: "My opinion is, **THAT CHARITY CONSISTETH IN FORGIVING EVERY ONE HIS TRESPASSES:** I have conceived this opinion from a customary form of speech used by some who approach the holy supper, and who on such occasions say to their friends, "Forgive me my trespasses," supposing thus that they have fulfilled all the duties of charity: but I have considered with myself, that this is only a painted figure of charity, and not the real form of its essence; for this form of speech is used, both by those who do not forgive trespasses, and by those who never strive to attain charity: but this is not according to the sense of the prayer which the Lord taught, "Father, forgive us our trespasses, as we forgive those that trespass against us:" for trespasses are like ulcers, which, unless they are laid open and healed, collect putrid matter in them, which corrupts the neighbouring parts, creeping about like a serpent, till it turns the whole mass of blood into the same state of putridity; just so it is with trespasses against our neighbour;

they remain in us, and consume us, unless they be removed by repentance, and by a life conformable to the Lord's commandments. They therefore, who without repentance barely pray to God to pardon their sins, are like people in a city infected with some contagious disease, who go to the governor, and say, 'My lord, heal us;' to whom the governor answereth, 'How can I heal you? Go to a physician, and learn from him what medicines are proper for you, and then buy those medicines of the apothecary, and take them, and ye will be healed:' in like manner will the Lord say to those who pray for forgiveness of sins without actual repentance, 'Open the Word, and read what I have spoken in Isaiah: *Ah sinful nation, a people laden with iniquity, when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear. Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do good, and then your sins shall be removed and forgiven,*" chap. i. 4, 15, 16, 17, 18.—When the several speakers had thus delivered their sentiments, I waved my hand, and asked, whether I might be allowed, notwithstanding my being a stranger, to offer my opinion. The president proposed my question to the assembly; and having obtained leave, I thus began: "My opinion is, THAT CHARITY CONSISTETH IN ACTING, UPON ALL OCCASIONS, AND IN THE DISCHARGE OF EVERY DUTY, UNDER THE INFLUENCE OF THE LOVE OF JUSTICE WITH JUDGMENT, BUT UNDER THE INFLUENCE OF A LOVE ORIGINATING SOLELY IN THE LORD GOD THE SAVIOUR. I have listened to the sentiments delivered by the several speakers, on the right hand, and on the left, which contain excellent and distinguished marks and characters of charity; but as the president of this assembly observed in his prefatory remarks, charity is spiritual in its origin, and natural in its derivation; and natural charity, in case it be spiritual within, appears in the sight of angels transparent like a diamond;

but if it be not spiritual within, and consequently merely natural, it appears in the sight of angels as a pearl which is opake, like the eye of a boiled fish. It is not for me to say, whether the excellent marks and characters of charity, which ye have just now adduced, be inspired with spiritual charity or not; but I may be allowed to declare, in this assembly, what that spiritual principle, which ought to inspire them, must be, in order to render them the natural forms of spiritual charity: their spiritual principle consisteth essentially in this, that they be done under the influence of the love of justice with judgment; that is, that man should examine, in his exercises of charity, whether he acteth from a principle of justice, and he should make this examination under the influence of sound judgment. For it is possible that a man may do mischief by beneficent actions, and likewise that he may do good by such acts as appear to be evil; as for example, he does mischief by beneficent actions, who supplieth a poor robber with money to buy a sword, although he did not declare his intention of buying a sword, when he asked for money; or in case he setteth him at liberty from prison, and directeth him to a wood for his security, saying to himself, 'It is no fault of mine that he there playeth the robber, I only relieved him as a man.' Take also another instance: he who supports an idle vagrant, and secures him from the necessity of labour, saying to him 'Come into a chamber in my house, and lie down on the bed; why wilt thou fatigue thyself?' such a person is an encourager of sloth and idleness. So again, he that promoteth ill-disposed relations and friends to posts of honour, in which they may have it in their power to do much mischief, is himself, by so doing, the primary cause of that mischief. How plain is it to see, that such works of charity do not proceed from any love of justice united with judgment! On the other hand, it is very clear, that a man may do good by such acts as appear to be evil: as for example, a judge does an act of charity when he sentences

a criminal to punishment according to law, notwithstanding all the criminal's tears and pious ejaculations, and his prayers to the judge to pardon him as an act of charity towards his neighbour: for the judge, by condemning him, prevents the criminal from repeating his crime, and from doing any further injury to society, which is his neighbour in a higher degree; he at the same time avoids the stumbling block which a partial judgment would put in the way of others. How plain also is it to see, that it is profitable for servants and for children to be corrected for their offences by their masters and parents! The case is the same in hell, where all are influenced by the love of doing evil, and where they are kept in confinement, and when they do evil, are punished, the Lord permitting this for the sake of their amendment, inasmuch as He is essential justice, and doeth what He doeth from a principle of essential judgment. Hence may be seen from what ground it was said above, that charity is rendered spiritual by virtue of the love of justice with judgment, but that it must be a love originating solely in the Lord God the Saviour: the reason is, because all the good of charity is from the Lord, for He saith, "*He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing,*" John xv. 4; and "*that he hath all power in heaven and in earth,*" Matth. xxviii. 18; and no love of justice with judgment can come from any other source but the God of heaven, who is essential justice itself, and from whom man deriveth all judgment, Jer. xxiii. 5, chap. xxxiii. 25. Hence I conclude, that all the definitions given of charity, by the speakers on the right hand, and on the left; whether it be made to consist in morality inspired by faith; or in piety inspired with a sense of our miserable state; in doing good equally to the virtuous and to the vicious; in serving relations and friends upon all occasions; in giving to the poor and relieving the indigent; in building and endowing hospi-

tals ; in enriching churches and conferring benefits on their ministers ; in Christian brotherhood, as it existed in the primitive church ; or in forgiving every one his trespasses : all these, I say, are excellent proofs and characters of charity, provided they are practised under the influence of justice with judgment ; otherwise they are not charity, but are only like streams separated from their fountain-head, or like branches of a tree plucked off from their parent-stock ; since genuine charity consisteth in believing on the Lord, and acting justly and uprightly in every work, and in the discharge of every duty. Whosoever, therefore, from the Lord, loveth justice, and does it with judgment, he is charity in its image and in its likeness." After I had spoken these words, the whole assembly was silent, like men who see and acknowledge something to be true in their internal man, but not yet in their external ; this I could perceive by their countenances. But at that instant I was suddenly removed out of their sight, in consequence of re-entering from the spirit into my material body ; for the natural man, being clothed with a material body, is invisible to a spiritual man, that is to a spirit or angel, and the contrary.

460. THE SECOND MEMORABLE RELATION.

Some time ago, as I was looking about me in the spiritual world, I heard as it were a gnashing of teeth, and likewise something like a beating noise (*pulsatile*), and intermixed with them a kind of harsh and grating sound : upon enquiring what was the meaning of it, the angels who were with me said, " There are colleges, which are called by us places of meeting, whither disputants resort ; their disputations sound thus when heard at a distance, but when near, they are only heard as disputations." So I approached near, and saw several small houses built of rushes, cemented together with clay : and I felt desirous, as no entrance was allowed through the door, lest light from heaven should thus flow in and confuse the disputants, to look in through a window,

but there was none. Then on a sudden a window was made on the right side, and immediately I heard them complaining that they were in the dark ; presently, however, another window was made on the left side, and that on the right was shut up, and then by degrees the darkness was dispersed, and they appeared to each other in their own proper light. After this, I was permitted to enter at the door, and hear the debates. There was a table in the middle, and benches placed round about it, yet they all appeared to me to be standing upon the benches, and to be disputing sharply together about FAITH and CHARITY ; on one side maintaining that faith was the essential of the church, and on the other, that charity was the essential. They who made faith the essential, said, “ Are not our dealings with God conducted by faith, and our dealings with men by charity ? Of consequence is not faith something heavenly, and charity something earthly ? And are not we saved by what is heavenly, and not by what is earthly ? Further, cannot God give faith from heaven, since it is heavenly, and may not man give himself charity, since it is earthly ? But what a man giveth himself, can have no relation to the church, and therefore cannot be a means of salvation ; is it possible then that any man can be justified before God by works, that are called works of charity ? Depend upon it that by faith alone we are not only justified, but are also sanctified, provided that such faith is not defiled by notions of merit arising from works of charity :” with much more to the same purpose. They, on the other hand, who made charity the essential of the church, violently opposed all this reasoning, urging that charity saves, and not faith ; “ For,” said they, “ doth not God hold all men dear to Him, and wish good to all ? But how can God promote such good, but by the mediation of men ? Doth God give us power only to converse with one another upon subjects of faith, and doth He not also give us power to do one towards

another the works of charity? Cannot ye see that ye talk absurdly about charity, in calling it earthly? Charity is heavenly, and your faith is earthly, because ye do not bring forth the fruits of charity? But how do ye receive your faith? Truly like stocks and stones. Ye say indeed that ye receive it by hearing the Word; but how can the Word produce such an effect if it be only heard? Or how can it operate on a stock or a stone? Possibly ye may pretend ye are quickened, whilst ye yourselves are entirely ignorant of it; but in what doth such quickening consist, except in enabling you to say, that faith alone justifies and saves? But as to what faith is, especially saving faith, ye are wholly ignorant." Then there arose up a person, who was called by the angel that talked with me, a syncretist*. He took off his cap and laid it on the table, but suddenly he placed it on his head, because he was bald. Then he raised his voice, and said, "Attend to me: ye are all wrong: it is true that faith is spiritual, and charity moral, but still they are joined together, and such conjunction is produced by the Word, and at the same time by the Holy Ghost, and by their effect, which may indeed be called obedience, but in which man hath no part, because when faith is infused into him, he is as ignorant as a statue. I have long turned my thoughts to these subjects, and have at last discovered, that man is capable of receiving faith from God, which is spiritual, but as incapable of being stirred by God to charity which is spiritual, as a stock or a stone." As he spake these words, they who were favourers of faith alone, expressed their approbation, but they who were favourers of charity, their disapprobation; and the latter exclaimed with indignation, addressing themselves to the syncretist,

* This name is formed from the Greek word *συνκρᾶω*, to mix together, and is here applied to one, who is willing so to modify and temper the opinions of those who hold the doctrine of faith alone, as, by seeming concessions, to make it more palatable to the opposite party.

“ Hearken, friend : you seem to be ignorant that there is a spiritual-moral life, and a merely natural-moral life ; the spiritual-moral life abideth with those who do good from God, and yet in appearance as from themselves ; and the moral-natural life abideth with those who do good from hell, and yet still in appearance as from themselves.”

It was observed above, that the disputation sounded like the gnashing of teeth, and like a pulsatory or beating noise, mixed with a kind of harsh and grating sound. The disputation which sounded like the gnashing of teeth, proceeded from those who made faith the sole essential of the church ; the pulsatory or beating noise, from those who made charity the sole essential ; and the harsh grating sound intermixed, was from the synkratist. The reason why the disputations sounded in this manner at a distance, was, because the disputants had all of them been given to disputing during their abode on earth, and had never shunned any evil, and thus had never practised any good from a true spiritual ground ; they were also entirely ignorant that whatever hath relation to faith is truth, and whatever hath relation to charity is good, and that truth without good is not truth in spirit, and that good without truth is not good in spirit, and thus that one formeth and constituteth the other.

461. THE THIRD MEMORABLE RELATION.

I was once conveyed in the spirit to the southern quarter in the spiritual world, and to a certain paradise there, which far exceeded all others that I had before entered ; the reason was, because a garden signifieth intelligence, and all such as excel in wisdom are translated to the south : the garden of Eden, in which Adam and his wife were placed, had no other signification, consequently their expulsion thence implied, that they were fallen from intelligence, and thus also from integrity of life. As I was walking about this southern paradise, I observed some persons sitting under a laurel-tree, and eating figs : straightway I went towards them,

and asked them for some figs, which they gave me; and lo! the figs in my hand became grapes. When I expressed my surprise at this, an angelic spirit, who stood near, said to me, "The figs became grapes in thy hand, because figs, by correspondence, signify the goods of charity, and thence of faith, in the natural or external man, whereas grapes signify the goods of charity, and thence of faith, in the spiritual or internal man; and because thou lovest spiritual things, therefore has this change happened to thee: for in our world all things come to pass, and exist, and are also changed, according to correspondences. At that instant I had an eager desire to know, how man can do good from God, and yet altogether as from himself; so I asked the persons eating figs, what was their notion on the subject. They said, "That they could conceive no other, but that God operateth good internally in man, and by man, whilst he is entirely ignorant of such operation, since if man was conscious of it, and should do good in such a state of consciousness, he would only do apparent good, which internally is evil; for all that proceeds from man, proceeds from his *proprium*, or selfhood, which by birth is evil: how then can good from God, and evil from man, be joined together, and proceed conjointly into action? Besides, the selfhood of man, in things relating to salvation, is ever full of its own merit; and in proportion as this is the case, it derogates from the Lord's merit, which is the highest injustice and impiety. In a word, supposing the good, which God operateth in man, to enter by influx into the will of man, and thence into his actions, such good would be utterly defiled, and also profaned, which God never permits. Man may indeed think, that the good which he does is from God, and may call it the good of God in and by himself, but still we do not comprehend how it can be so." I then opened my mind to them, and said, "You do not comprehend how it can be so, because you think from appearances, and such

thought, when confirmed, is fallacy; ye therefore are misguided by appearance, and the fallacy thence resulting, in consequence of supposing, that all things which a man willeth and thinketh, and which he thence doeth and speaketh, are in him, and consequently from him, when nevertheless not one of all such things is in him, but merely the state and capacity of receiving what entereth by influx. Man is not life in himself, but is an organ receptive of life; the Lord is Life in Himself, according to what He saith in John: "*As the Father hath Life in Himself, so hath He given to the Son to have life in Himself,*" chap. v. 26; and in other places, as John xi. 25, Chap. xiv. 6, 19. There are two things constituent of life, which are love and wisdom, or what amounts to the same, the good of love and the truth of wisdom: these two enter by influx from God, and are received by man as if they were his, and by reason of such appearance and sensation, they proceed from him as if they were his; this appearance and sensation on man's side are granted by the Lord, in order that what entereth by influx may affect him, and thus be received and remain. But as all evil likewise entereth by influx, not from God, but from hell, and is received with satisfaction, because man is born such an organ as to imbibe it readily, therefore no more of good is received from God, than is proportioned to the quantity of evil removed by man, which is effected by repentance, and at the same time by faith in the Lord. That love and wisdom, charity and faith, or, to speak in more general terms, the good of love and charity and the truth of wisdom and faith, enter into man by influx, and that such things as enter by influx appear in man entirely as if they were his own, and consequently proceed from him as his own, may be plainly seen from the case of vision, hearing, smelling, tasting, and touching; for whatever things are made sensible in the organs of those senses, enter by influx extraneously, and are perceived in them: the case is

similar in respect to the organs of the internal senses, only with this difference, that spiritual things, which are not apparent to the bodily senses, enter by influx into the latter, but natural things, which are so apparent, into the former. In a Word, man is an organ receptive of life from God, consequently he is receptive of good in proportion as he desisteth from evil : the power to desist from evil the Lord giveth to every man, because He giveth him to will and to understand ; and whatsoever man doeth from the will according to understanding, or, what is the same thing, from freedom of will according to conviction of the understanding, that remaineth, and by this the Lord introduceth man into a state of conjunction with Himself, in which state He reforms, regenerates, and saves him. The life which entereth by influx, is life proceeding from the Lord, which life is also called the Spirit of God, and, in the Word, the Holy Spirit, of which also it is said, that it enlightens and quickens man, nay, that it operateth in him ; but this life is varied and modified, according to the organization induced upon it by love. There is also another circumstance which may serve to convince you, that all the good of love and charity, and all the truth of wisdom and faith, enter by influx, and are not in man ; which is this ; that whosoever supposeth such things to be in him by virtue of his creation, must of necessity at last be led to suppose, that God infused Himself into man, and consequently that men are in part gods ; when nevertheless, all who confirm themselves in such a belief, acquire a diabolical nature, and, in the spiritual world, smell like putrid carcasses. Besides, what is all human action but the action of the mind ? For the mind bringeth its inclination into act, and its thoughts into words of speech, by means of its organ the body ; of consequence, whilst the mind is under the Lord's guidance, the action and speech are also under His guidance ; and action and speech are under the Lord's guidance, when He

is believed in. Unless this were the case, what possible reason can be assigned, why the Lord in a thousand passages of His Word hath commanded, that man should love his neighbour, that he should perform the good works of charity, that he should bring forth fruit like a tree, and that he should keep the commandments, and do them, and all with a view to salvation? Also, to what purpose is it said, that man shall be judged according to his deeds, or works; that heaven and life will be the portion of him that doeth good, but hell and death of him that doeth evil? How could the Lord possibly make such declarations, supposing that what proceeds from man must needs be meritorious, and consequently evil? Know therefore, that if the mind be charity, the action is charity also; but if the mind be faith alone, which is a faith separate from spiritual charity, the action also is such faith." As I ended these words, they who were sitting under the laurel said, "We comprehend the justness of thy observations, and yet we do not comprehend it:" and I replied, "Ye comprehend the justness of my observations, by virtue of that common perception, which is communicated to every man by an influx of light from heaven, when any truth is uttered in his presence; but ye do not comprehend it, by reason of that peculiar perception which every man has in consequence of an influx of light from the world:* these two perceptions, the internal and external, or the spiritual and natural, are united, and make a one, with all wise men; and ye also may unite and make them a one, if ye will look to the Lord, and put away evils." Seeing that they understood these words, I plucked off some twigs from a vine that was near me, and presenting them in my hand, I said, "Do you suppose that this is from me, or from the Lord?" and they replied, "That it was of (*ex*) me from (*a*) the

* See note, n. 40, on the light of the world.

Lord ;” and lo! the twigs in their hands instantly put forth grapes. As I was taking my leave, I observed a table, made of cedar wood, on which lay a book, overshadowed with a green olive-tree, whose trunk was entwined about with a vine : I viewed it attentively, and lo! it was a book which I had written, entitled, *ARCANA CÆLESTIA* ;* and I said, “In that book it is fully proved, that man is an organ receptive of life, and not life itself; and that life cannot possibly be created, and dwell in man in such a created state, any more than light can dwell in the eye.”

462. THE FOURTH MEMORABLE RELATION.

I was once looking towards the sea-coast in the spiritual world, when I observed a grand dock or arsenal for shipping : I walked towards it, and taking a nearer view, I saw vessels of various sizes, laden with all kinds of wares and merchandize, which were distributed liberally to all comers, by some boys and girls that sat on the decks. And I heard those boys and girls say, “We are in expectation of seeing our beautiful turtles, which will soon rise out of the sea, and come to us.” And lo! I saw turtles of different sizes, both great and small, on whose shells and scales there sat young turtles, which looked towards the islands that surrounded the coast. The parent turtles had two heads, one of large size, covered over with a shell, like that which covered their bodies, so that they were of a glowing polish, and the other of small size, such as turtles generally have, which they drew back into the fore-parts of the body, and inserted it in a manner scarce discernible, into the larger head. I

* This work appears to be mentioned by an error of the press, or some other accident, for the *Angelic Wisdom respecting the Divine Love and the Divine Wisdom*, which the book on the table is stated to have been, in the *Apocalypse Revealed*, n. 875, where this memorable relation was first published. It is shewn, indeed, both in the *Arcana Cælestia* and the in *Angelic Wisdom*, “that man is but an organ receptive of life, &c.” but this is not so expressly the design of the former work as of the latter.

kept my eyes fixed on the large shining head and observed that it had a face like that of a man, and that it talked with the boys and girls that were sitting on the decks, and licked their hands, whereupon the boys and girls gently stroked them and gave them food and dainties, with various precious articles, as silk for clothes, almug wood for tables, purple for ornaments, and SCARLET FOR COLOURING. Having made these observations, I was desirous to learn what each thing represented, because I knew that all appearances in the spiritual world are correspondences, and are representative of such spiritual things as relate to affection and it's derivative thought: and immediately angels entered into conversation with me from heaven and said, "Thou knowest already what is represented by a dock or arsenal for shipping, and also what by ships, and by boys and girls on their decks, but thou dost not know what is signified by turtles: understand therefore that turtles represent such of the clergy, as entirely separate faith from charity and its good works, affirming in their own minds, that there is no sort of conjunction between them whatever, but that the Holy Ghost, through faith in God the Father for the sake of His Son's merits, entereth into man, and purifieth his interiors till it reaches to man's own will, of which will they make, as it were, an oval plane, supposing that when the operation of the Holy Ghost approacheth that plane, it turneth itself about it on its left side, and never entereth into contact with it, and that thus the interior or superior part of the human faculties (*ingenium*) is intended for God, and the exterior or inferior part for man, and consequently that nothing which man does appeareth in God's sight, whether it be good or evil, the good not appearing because it is meritorious, nor the evil because it is evil, whence if either were to appear, the man would inevitably perish; but as they are thus kept out of sight, they suppose, that it is allowable for a man to will, to think,

to speak, and to act, just as he pleaseth, having nothing to guard against but worldly censures and punishments." I then asked, whether such persons assert also, that it is allowable to think of God, as not being omnipresent and omniscient: and the angels replied, "This also is allowable according to their maxims, since God, with such as have obtained faith, and are thereby purified and justified, doth not look at any thing belonging to their thought and will, and they still retain in the inner chambers, or superior regions of their mind or faculties (*ingenium*), that faith which they had received in its first act or operation, which act, they insist may sometime or other return without their knowing any thing of the matter. These tenets are the things represented by the small head, which they draw into the fore-parts of the body, and also insert in the great head, whilst they talk with the laity; for their discourses with such persons do not proceed from the small head, but from the great one, which appears in front with a face resembling that of a man: and they converse with them from the Word about love, charity, good works, the commandments of the decalogue, and repentance, in which discourses they quote from the Word almost all that is said on those subjects; but at times they put the small head into the great one, and think with themselves in the former, that these duties are not to be performed for the sake of God and salvation, but only with a view to the public good or private advantage. Since however their discourses on such occasions are pleasing and elegant, particularly when they speak about the Gospel, the operation of the Holy Ghost, and the nature of salvation, therefore they appear to their hearers like handsome and comely persons, of a wisdom superior to the rest of mankind; and this is the reason why, as thou observedst, the boys and girls on the decks of the ships gave them delicate food, and other things of value. These then are they whom thou sawest represented as turtles. In the world where thou livest, they are scarce distinguishable from other people,

save in this respect, that they fancy themselves wiser than others, and treat the rest of mankind with contempt, even those who profess the same doctrine respecting faith as themselves, but do not dive so deeply into its mysteries. They carry about them a particular mark or signature in their clothes by which they are known to one another. I shall not tell thee," said my angelic instructor, "what are their sentiments in regard to other subjects connected with their faith, as election, free-will, baptism, and the holy supper, which are such as they never divulge, but yet are known to us in heaven. This however being their nature and quality in the world, and no one being permitted, after death, to think one thing and say another, therefore, when they come into another world, where they cannot refrain from uttering all their wild and extravagant conceits, they are considered as insane, and are expelled from all societies, and are at length cast down into the bottomless pit, mentioned in the Revelation, chap. ix. 2, where they become corporeal spirits, and appear like Egyptian mummies; for the interiors of their minds contract a hard callous covering, by reason of the barrier which they themselves had placed between the two regions of their minds while in the world. The infernal society consisting of such spirits, is in the neighbourhood of the infernal society of the Machiavelists, and they are continually passing from one to the other, and calling one another fellow-companions, but they do not stay long with each other, because there is a diversity between them arising from the circumstance, that some sort of religious impression, connected with their notion concerning the act of justification by faith, had been cherished by the former, whilst the Machiavelists had rejected every thing of the kind.

After I had seen these spirits expelled from the societies, and collected together in order to be cast down into the bottomless pit, I observed a ship flying in the air, having

seven sails, and in it officers and sailors clad in purple garments, with caps magnificently adorned with laurel, who exclaimed with a loud voice, "Lo, we are in heaven! We are the truly learned, distinguished above others by our purple robes, and our grand laurel wreaths, because we are the chief of the wise from all the clergy in Europe." I was wondering what this exhibition could mean, when I was informed that it arose from the conceited images, and ideal thoughts, called phantasies, that proceeded from those who had before appeared as turtles, and who were now expelled from every society, as persons insane, and collected in a body into one place. I was straitway seized with a desire to converse with them, and accordingly walked towards the place where they were assembled, and payed my respects to them, and said, "Are ye the people who have separated the internals of men from their externals, and the operation of the Holy Spirit, as being within faith, from its co-operation with man, as having nothing to do with faith, and who have thus separated God from man? Have ye not, by so doing, not only separated charity and its works from faith, as many other teachers among the clergy have done, but also faith itself, as to its manifestation in the sight of God, from man? But in discussing this subject with you, which do you prefer, that I should draw my arguments from reason or from the Sacred Scripture?" And they said, "Begin with reason." So I proceeded, saying, "How is it possible for the internal and external of man to be separated from each other? Who doth not or may not see plainly, by virtue of a perception common to all men, that all the interiors of man proceed and are continued to his exteriors, and even to what is most external, in order to produce their effects and perform their works? Do not internal things exist for the sake of external, that they may be terminated by them, and subsist in them, and thus exist, just as a column doth upon its pedestal? How plain is it to see, that unless there was such a continuation and consequent conjunction, the things most

external must be dissolved, and melt to nothing, like bubbles in the air? Who can deny that the interior operations of God in man are myriads of myriads, utterly unknown to man himself? And what signifies it whether they be unknown or not, provided only that what is extreme and most external be known, in which man, with his thought and will, is together with God? But let us illustrate this matter by an example: Is a man at all acquainted with the interior operations of his faculty of speech, as, how the lungs draw in the air, and fill with it the vesicles, the bronchiæ, and the lobes; how they emit it into the trachea, and there convert it into sound; how the sound is modified in the glottis by the assistance of the larynx; and how the tongue afterwards articulates it, and the lips complete the articulation, in order to its becoming speech? Do not all these interior operations, of which man is altogether unconscious, exist for the sake of the last, or most external, which is articulate discourse? If you remove or separate any one of those internal operations, so as to destroy its connection with the last, or most external, would it not be as impossible for man to speak, as for a stock or a stone? Take another example: The two hands are the ultimate or extreme parts of the human body; but do not the interiors, which are continued to them, descend from the head through the neck, and also through the breast, the shoulders, the arms, and the fore-arms? are there not innumerable muscular textures, innumerable orders of moving fibres, innumerable fascicles of nerves and blood-vessels, with several articulations of bones, with their ligaments and membranes, of which man is utterly unconscious? And yet are not all and every one of these unknown parts necessary for the operation of the hands? Supposing those interior parts to be reflected back to the left or right, about the elbow-joint, and not to be continued below, would not the hand in such case necessarily fall from the joint, and putrify like something inanimate, that was

separated from all connection with the source of its life? Doubtless, under such circumstances, it would be with the hand, as it is with the body when a man is beheaded. Just so would it be also with the human mind, and with its two lives, the will and the understanding, supposing the divine operations which relate to faith and charity, should stop in the middle of their course, and not proceed by continued connection to the man himself; in such case man would be not only a brute animal, but a rotten branch broken off from its parent stock. Thus far I have explained to you the dictates of reason in regard to this subject; I shall now shew you, if ye are disposed to hear me, that the Sacred Scripture inculcateth the same doctrine; for doth not the Lord say, "*Abide in Me, and I in you: I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit,*" John xvi. 4, 5; doth not fruit mean good works, which the Lord worketh by man, and which man worketh of (*ex*) himself from (*a*) the Lord? Again, the Lord saith, "*Behold! I stand at the door and knock; if any man will open the door, I will come in to him, and sup with him, and he with Me,*" Rev. iii. 20. Doth not the Lord give pounds and talents to the intent that men should trade with them, and make profit of them, and in proportion to such profit should receive eternal life? Matt. xxv. 14 to 34, Luke xix. 13 to 26. And again, *Doth not He give to every one according to the work which he doeth in His vineyard?* Matth. xx. 1 to 17. But these are only a few passages selected out of many; for it would be easy to fill sheets with extracts from the Word, insisting that man ought to bear fruit like a tree, that he ought to work in obedience to the commandments, that he ought to love God and his neighbour, and the like. I am well aware, however, that your own intelligence, grounded in your *proprium* or self-hood, cannot have any thing in common with the contents of the Word, according to their true and proper sense,

and therefore, notwithstanding ye can introduce such passages into your discourse, yet the ideas ye attach to them are such as pervert them; and this is a necessary consequence of your removing all things that are of God from man, as to communication and conjunction: what more can you reject, unless you also abandon all things belonging to worship?" After I had ended these words, the assembly appeared to me in the light of heaven, which detects and manifests the true nature and quality of every one; and then they no longer seemed floating aloft in a ship, as if exalted into heaven, nor clothed in purple, nor crowned with laurel wreaths, but in a sandy place in tattered garments, having their loins girt about with nets like those used by fishermen, through which their nakedness appeared: and then they sunk down to the society bordering on the Machiavelists.

CHAPTER VIII*.

ON FREE-WILL.

463. **B**EFORE I proceed to deliver the doctrine of the New Church on FREE-WILL, it may be necessary to state the opinions and tenets maintained by the present church in her books on that subject; or else any person of sound reason and religion might suppose, that it would not be worth while to advance any thing new on this point: for he might urge, "Who can be ignorant, that every man is endowed with freedom of will in spiritual things? Were it not so, of what use would be the preaching of ministers, instructing us that we must believe in God, be converted, and live a life according to the commandments in the Word; that we must fight against the lusts of the flesh, and prepare ourselves to become new creatures, with much more to the same purpose?" Every person of sound reason and religion must needs conclude, that all such injunctions are mere empty sounds unless man hath free-will in

* The contents of this chapter are singularly interesting, and have an especial claim on the reader's attention. The nature of free-will is a subject which hath hitherto been little known or understood, and we will venture to affirm, was never before opened according to its true spiritual ground and origin. Its importance however must be acknowledged, nothing having a greater tendency to strengthen and establish the soul in godliness and well-doing, than a clear apprehension of its own native freedom regarding spiritual things and whence that freedom is derived; and nothing, on the contrary, tending so to bewilder and deaden the soul in its spiritual progress, as the dark and mistaken notions which generally prevail on this subject. We do therefore earnestly recommend this chapter to the reader's particular notice and attention.

whatever concerns his salvation, and that to deny such freedom is nothing short of madness, because it is contradictory to common sense. That the present church however maintains such contradiction, and doth not admit the doctrine of free-will into its creeds, will appear manifestly from the following passages collected from the book entitled *FORMULA CONCORDIÆ*, which is received by the people called Evangelical Protestants, as the exposition of their faith; and that the same doctrine, and consequently the same faith, in regard to free-will, prevails throughout the reformed churches, whether in Germany, Sweden, Denmark, England, or Holland, and indeed throughout all Christendom, is evident from the books that contain an exposition of their doctrines. The following quotations are transcribed from the *FORMULA CONCORDIÆ*, according to the edition published at Leipsic, in the Year 1756.

464. I. "The doctors of the Augsburgh confession insist, "that man, in consequence of the fall of his first parents, "is become so thoroughly corrupt, that he is by nature "blind as to things spiritual, or such as relate to conversion and salvation, and that he neither understandeth, "nor is able to understand, the Word of God when preached to him, but judgeth it to be a trifling foolish thing, and "never of himself draweth nigh unto God, but is rather "God's enemy, and continueth to be so, until by the power "of the Holy Ghost operating through the preaching and "hearing of the Word, he is of mere grace, without any co-operation on his part, converted, gifted with faith, regenerated, and renewed," page 656. II. "We believe that "the understanding, heart, and will, of an unregenerate "man, in regard to things spiritual and divine, are, of their "own natural powers, utterly incapable of understanding, "believing, embracing, thinking, willing, beginning, finishing, acting, operating, or co-operating, in any respect, "but that man is altogether corrupt and dead to what is

“ good, insomuch that in the nature of man, since the fall,
“ before regeneration, there is not a single spark of spiri-
“ tual strength remaining, whereby he can prepare himself
“ to receive the grace of God, or apprehend it when offered
“ him, or accommodate himself, and of himself be capable
“ of accepting it, or contribute, act, operate, or co-operate,
“ of himself, by his own power, in any respect, towards his
“ conversion, either wholly, partly, or in the smallest de-
“ gree ; but that man is the servant of sin and slave of Satan,
“ by whom he is instigated, in consequence whereof his na-
“ tural free-will, by reason of his corrupted powers and
“ depraved nature, is only active and efficacious in such
“ things as are displeasing and opposed to God,” page 656.

III. “ That man is industrious and ingenious in civil and
“ natural things, but that in things spiritual and divine,
“ which relate to the salvation of his soul, he is like a stock,
“ a stone, or the pillar of salt into which Lot’s wife was
“ turned, which have no use either of eyes, of mouth, or of
“ any other senses,” page 661. IV. “ That nevertheless
“ man still enjoyeth a loco-motive power, whereby he can
“ direct his outward members, and can hear the Gospel ;
“ and can in some measure meditate on what he hears : but
“ that still in his private thoughts he despiseth it as a foolish
“ thing, and is incapable of believing it, in which respect
“ he is worse than a stock, unless the Holy Ghost is effica-
“ cious in him, kindling and working in him faith, obedi-
“ ence, and other virtues which God approveth,” page 662.

V. “ In one respect man may be said not to be a stock or a
“ stone, inasmuch as a stock or a stone maketh no struggle
“ or opposition, nor understandeth, or perceiveth what is
“ doing with it ; whereas man continually struggles and
“ strives in his will against God, until he be converted to
“ God : and yet it is true, that man, before conversion, is a
“ reasonable creature, having understanding, although not
“ in divine things, and having a will, although not disposed

“ to any saving good ; but still he can contribute nothing
“ towards his conversion, and in this respect is worse than a
“ stock or a stone,” page 672, 673. VI. “ That conversion
“ is the entire operation, gift, and work of the Holy Ghost
“ alone, who effecteth and produceth it, by his virtue and
“ power, through the Word, in the understanding, heart, and
“ will of man, as in a passive subject, man doing nothing
“ at all, but remaining altogether passive ; and yet this
“ operation is not like the forming of wood into a statue, or
“ the stamping an impression on wax, inasmuch as wood and
“ wax have neither knowledge nor will,” page 681. VII.
“ It is maintained by certain fathers, and modern doctors,
“ *that God indeed draweth, but only such as are willing to be*
“ *drawn*, consequently that the will of man is in some re-
“ spect active in the business of conversion ; this opinion
“ however is not consonant with the words of Holy Scripture
“ for it establisheth a false notion of the powers of the human
“ will in regard to conversion,” page 582. VIII. “ That
“ in respect to the outward concerns of the world, which fall
“ under the cognizance of reason, there still remaineth in
“ man some share of understanding, strength, and ability, al-
“ though these miserable remains are very weak ; and even
“ these, small as they are, are infected and contaminated
“ with the poison of the hereditary disease, so as to be of
“ no account in the sight of God,” page 641. IX. “ That
“ man, in the business of conversion, whereby from a child
“ of wrath he becometh a child of grace, doth not co-ope-
“ rate with the Holy Ghost, inasmuch as the work of con-
“ version is of the Holy Ghost wholly and solely,” page 219,
519, 663, and append. 143. “ That nevertheless a regene-
“ rate man, by the power of the Holy Ghost, can co-ope-
“ rate, although his co-operation is attended with much in-
“ firmity ; and that he co-operateth well, so long, and in
“ such proportion, as he is led, guided, and governed by
“ the Holy Ghost ; but still his co-operation with the Holy
“ Ghost is not like that of two horses drawing together in

“ the same chariot,” page 674. X. “ Original sin doth not
 “ consist in any particular fault perpetrated or brought
 “ into act, but remaineth intimately rooted in the nature,
 “ substance, and essence of man, and is the fountain from
 “ whence all actual sins flow, as depraved thoughts and
 “ words, and evil works,” page 577. “ This hereditary
 “ disease, whereby man’s whole nature is rendered corrupt,
 “ is horrible sin, and is in fact the beginning and cause of
 “ all sins, from which, as from their root and spring, all
 “ transgressions are derived,” page 640. “ That nature,
 “ by means of this sin, as by a spiritual leprosy, is totally
 “ infected and corrupt before God, in the inmost bowels,
 “ and deepest recesses of the heart, and by reason of such
 “ corruption every individual man is accused and condemned
 “ by the law of God, so that by nature we are all the chil-
 “ dren of wrath, of death, and damnation, unless we are
 “ delivered and saved from such evils by the benefit of
 “ Christ’s merits,” page 639. “ That hence a total absence,
 “ or privation, of original righteousness, or the image of
 “ God formed in paradise, hath taken place, attended with
 “ such impotence, unfitness, and stupidity, as render man
 “ altogether indisposed towards things divine or spiritual.
 “ That instead of the image of God thus lost in man, hath
 “ arisen an inmost, most vile, most profound, inscrutable,
 “ inexpressible corruption of his whole nature, and of all
 “ his powers, particularly of the superior and principal
 “ faculties of his soul, in the mind, understanding, heart,
 “ and will,” page 640.

465. Such are the precepts, tenets, and decrees of the present church, on man’s free-will in regard to things spiritual and things natural, and also on original sin; they are adduced, in order that the precepts, tenets, and decrees of the New Church, on the same subjects, may more evidently and distinctly appear; for different forms and objects, placed near to each other, tend, by the contrast, to make

truth more apparent and distinct, just as in a picture an ugly and a beautiful face are frequently contrasted with each other, to the intent that the beauty of the one, and the ugliness of the other, may be exhibited in a more striking point of view. The following are the tenets and decrees of the New Church in regard to free-will.

1. THAT THE TWO TREES IN THE GARDEN OF EDEN, ONE OF LIFE, AND THE OTHER OF THE KNOWLEDGE OF GOOD AND EVIL, SIGNIFY THE FREE-WILL WHICH MAN ENJOYETH IN RESPECT TO SPIRITUAL THINGS.

466. It is believed by many persons, that Adam and Eve, mentioned in the book of Genesis, do not mean the first of the human race that were created on the earth; and in support of this opinion they adduce arguments from chronological computations found amongst some people and nations, which favor the existence of men prior to Adam, and also from what Cain, Adam's first-born said to Jehovah: "*I shall be a fugitive and a vagabond in the earth, and it shall come to pass that every one that findeth me shall kill me; and Jehovah set a mark upon Cain, lest any one finding him should kill him,*" Gen. iv. 14, 15: "*And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, and built a city,*" Verses 16, 17; whence they conclude, that the earth was inhabited before the time of Adam. But in addition to this it is abundantly demonstrated in the *Arcana Cœlestia*, published by me at London, that by Adam and his wife is meant the most ancient church that existed on our earth; and in the same work it is further shewn, that by the garden of Eden is meant the wisdom of the men of that church; and by the tree of life the Lord in man, and man in the Lord; and by the tree of the knowledge of good and evil, man not in the Lord, but in his *proprium*, or self-hood, as is the case with every one who believeth that he does all things, even what is good, from

himself; it is also proved that by eating of this tree is meant the appropriation* of evil.

467. By the garden of Eden, in the Word, is not meant any particular garden, but intelligence; nor by a tree, any particular tree, but man. That the garden of Eden signifieth intelligence and wisdom, may appear from these passages: "*WITH THY WISDOM AND THINE INTELLIGENCE thou hast gotten thee riches; thou hast been in EDEN THE GARDEN OF GOD; thou sealest up the sum, full of WISDOM, and perfect in beauty, every precious stone was thy covering,*" Ezek. xxviii. 4, 12, 13. These words are spoken of the prince and king of Tyre, of whom wisdom is predicated, because by Tyre, in the Word, is signified the church as to the knowledges of good and truth, by which wisdom is attained: by the precious stones which were his covering, are also signified the same knowledges of good and truth: for the prince and king of Tyre were never in the garden of Eden. Again, in Ezekiel: "*Behold, Ashur was a cedar in Lebanon; the cedars in THE GARDEN OF GOD, could not hide him; no tree in THE GARDEN OF GOD was like unto him in his beauty; all the trees of EDEN THAT WERE IN THE GARDEN OF GOD envied him,*" xxxi. 3, 8, 9; and further, "*To whom art thou thus like in glory and in greatness, among the TREES OF EDEN?*" Verse 18: this is said of Ashur or Assyria, because by Assyria, in the

* To appropriate evil signifies, according to our author, to make evil our own, which we do by choosing, embracing, and consenting to it. Evil thus appropriated becometh fixed or rooted in the will or life, and thereby bringeth the soul into condemnation; otherwise it could not hurt the soul, being in a state of separation, or removal, in consequence of our refusing or rejecting it. For it deserves well to be considered, that nothing can either be a real blessing, or a real curse, to the soul or spirit of man, but what is made its own; and nothing, whether it be good or evil, can thus become the spirit's own, but by its choosing, embracing, and consenting to it, with its will or desire. The doctrine of appropriation, thus explained, is of weighty importance, and deserves the serious attention of every reader.

Word, is meant rationality, and intelligence thence derived. So in Isaiah: "*Jehovah shall comfort Zion; He will make her wilderness like EDEN, and her desart like THE GARDEN OF JEHOVAH,*" Chap. li. 3: Zion, in this passage, is the church, and Eden and the garden of Jehovah are wisdom and intelligence. So in the Revelation: "*To him that overcometh will I give to eat of THE TREE OF LIFE, which is in the midst of the PARADISE OF GOD,*" Chap. iii. 7: "*In the midst of the street of it, and on either side the river, was the TREE OF LIFE,*" xxii. 2. Hence it plainly appear-eth, that by the garden of Eden, in which Adam is said to have been placed are meant intelligence and wisdom, because the like is asserted of Tyre, Assyria, and Zion. By a garden also, in other parts of the Word, is meant intelligence, as in Isaiah lviii. 11, lxi. 11, Jer. xxxi. 12, Amos ix. 14. This spiritual meaning of a garden is grounded in the nature of representations in the spiritual world, in which world gardens and paradises appear, where the angels dwell who excel in intelligence and wisdom: the intelligence and wisdom which are received by them from the Lord, form themselves into such representations around them, and this takes place from correspondence, all things that exist in the spiritual world being correspondences.

468. That a tree signifies man, is plain from these passages in the Word: "*All the trees of the field shall know that I Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish,*" Ezek. xvii. 24: "*Blessed is the man whose delight is in the law of the Lord; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season,*" Psalm i. 1, 3, Jer. xvii. 8: "*Praise the Lord, ye fruitful trees,*" Psalm cxlviii. 9: "*The trees of the Lord are full of sap,*" Psalm civ. 16: "*The axe is laid unto the root of the trees; wherefore every tree which bringeth not forth good fruit is hewn down,*" Matt. iii. 10,

chap. vii. 16 to 20: "*Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit,*" Matt. xii. 33, Luke vi. 43, 44: "*I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree,*" Ezek. xx. 47. In consequence of this signification of a tree, it was made a statute, "*That the fruit of every tree, serviceable for food, in the land of Canaan, should be accounted uncircumcised,*" Levit. xix. 23, 24. And whereas the olive-tree signifieth a man of the celestial church, it is therefore said of "*the two witnesses who prophesied, that they were two olive-trees, standing before the Lord of the whole earth,*" Rev. xi. 4: see also Zech. iv. 3, 11, 12: and in David, "*I am like a green olive-tree in the house of God,*" Psalm lii. 8: and in Jeremiah, "*The Lord called thy name a green olive-tree, fair and of goodly fruit,*" xi. 16, 17: not to mention other passages, which are too numerous for insertion.

469. Any person of interior wisdom may, at this day, perceive, or at least conjecture, that the circumstances recorded of Adam and Eve must have a spiritual signification, which hath heretofore remained unknown, because the spiritual sense of the Word was never discovered till now. Who cannot discern, on the slightest glance, that Jehovah could never have placed two trees in a garden, one of which might prove a stumbling block, unless they had some spiritual representation? And who cannot see the absurdity of supposing that both Adam and his wife were cursed, because they ate of the fruit of a certain tree, and that the curse adheres to all their posterity, so that the whole human race is subjected to damnation for the fault of one man, in which fault there was no apparent evil of the lust of the flesh, or iniquity of heart? Does such a proceeding square with the divine justice? May it not reasonably be asked, on such a supposition, why Jehovah did not remove that fruit out of Adam's reach before he ate of it, and why He

did not cast the serpent into hell, before he persuaded him to eat? But, my friend, God did not do so, because by so doing He would have taken away man's free-will, and it is by virtue of free-will that man is man, and not a beast. If this consideration be well digested, it will evidently appear, that those two trees, one of life, and the other of death, represented the free-will of man in spiritual things. Besides, hereditary evil is not a consequence of what Adam did, but is successively communicated to children from their parents, who necessarily entail upon them that inclination to evil which prevaieth in themselves. That this is the case, may be clearly discerned by an attentive observer of the manners, minds, and countenances of children, nay of whole families descended from one father; but still it depends on each individual in every family, whether he will choose or refuse the evil so propagated, for every one is left to his own free-will. The particular signification of the tree of life, and of the tree of the knowledge of good and evil, was fully explained in the MEMORABLE RELATION, n. 48, to which the reader is referred.

II. THAT MAN IS NOT LIFE, BUT A RECIPIENT OF LIFE FROM GOD.

470. It is generally believed, that life is in man, and is his own, consequently, that he is not only a recipient of life, but actually is life: this general belief is grounded in appearance, for he lives, that is, feels, thinks, speaks, and acts, altogether as of himself: this proposition then that man is a recipient of life, and not life itself, must needs appear like some strange doctrine, or like a downright paradox, clashing with all sensible conception, in consequence of its opposition to appearances. The cause of this fallacious belief, which supposeth that man is life, and consequently that life is inherent in him from creation, and afterwards propagated by descent, I have deduced from appearance; but the true ground or cause of the fallacy founded on this appearance is

this, that most at this day are mere natural men, and few respectively are spiritual, and the former judge by appearances, and of course by fallacies, which are diametrically opposite to this truth, that man is not life, but only a recipient of life. That man however is not life, but only a recipient of life from God, may be collected from these plain proofs, that all created things are in themselves finite, and that man, in consequence of being finite, must needs be created out of finite things, wherefore it is said in the book of Genesis, that Adam was made of the dust of the earth, from which also he had his name, Adam signifying the mould or soil of the earth ; and in reality every man consisteth only of such things as are in the earth, and are exhaled from it in the atmospheres ; what he receives from the atmospheres, he imbibes by his lungs, and through all the pores of his body, and the grosser parts of his composition he receiveth from meats and drinks, which are composed of earthy particles. With respect to the spirit of man, this also is created of things finite ; for what is the human spirit but a receptacle of the life of the mind ? The finite things of which it consisteth are spiritual substances, which are in the spiritual world, and which are also collated into our earth, and therein lie concealed : unless these were present within, together with material forms, it would be impossible for any seed to be impregnated from its inmost parts, and in consequence vegetate in a wonderful manner without any deviation from its proper order, from its first germination to the production of fruit and new seeds ; neither could any insects be procreated out of the effluvia arising from the earth, or out of the perspirable matter exhaling from vegetables, with which the atmospheres are impregnated. How is it possible, according to any rational conception, for infinite to create any thing but what is finite ? Can man therefore, since he is finite, be reasonably conceived to be any thing else but a form, which Infinite may vivify from

the life which it possesseth in Itself? This also is signified by these words: "*Jehovah formed man of the dust of the earth, and breathed into his nostrils the breath of lives,*" Gen. ii. 7. God, by reason that He is infinite, is Life in Himself,* which life He cannot by any possibility create, and so transcribe it into man, for this would be to make man God; a mad conceit, suggested only by the serpent or devil, and by him instilled into Adam and Eve; for the serpent said, "*In the day ye eat of the fruit of this tree, your eyes shall be opened, and ye shall be as God,*" Gen. iii. 5. This dreadful persuasion that God had transfused and transcribed Himself into men, was entertained, as I have been informed from their own lips, by the men of the most ancient church, at the period of its end or consummation; and it is on account of this horrible faith, in thus supposing themselves to be gods, that they lie concealed in a deep cavern, to which no one can approach without being seized with such an interior dizziness, as to cause him to fall down. The reader was apprised in the preceding article, that by Adam and his wife is understood and described the most ancient church.

471. How plain is it for any one to see, if he can but think from reason elevated above the sensualites of the body, that life is not creatable! For what is life, but the inmost activity of love and wisdom, which are in God, and which are God, which life may also be called the very essential living force (*vis viva*)? He whose eyes are open to see thus far, may also see further, that this life cannot possibly be transcribed into any man, unless love and wisdom be transcribed into him with it; and who denieth, or can deny, that all the good of love, and all the truth of wisdom, are from God alone, and that as man receiveth them from God, in the same proportion he hath life from God, and is said to be born of God, that is, to be regenerated? And on the other

* See note, n. 40.

hand, in proportion as a man doth not receive love and wisdom, or, what amounts to the same, charity and faith, from God, he doth not receive life, which in itself is life, from God, but from hell, which life is no other than inverted life, called in Holy Scripture, spiritual death?

472. From what hath been said above, we may come to this perception and conclusion, that the following things are not creatable: 1. what is infinite: 2. love and wisdom: 3. life: 4. light and heat: 5. activity, considered in itself:—but that the organs receptive of the above, are creatable, and are created. This may be illustrated by the following comparisons: light is not creatable, but its recipient organ, the eye, is creatable: sound also, which is an activity of the atmosphere, is not creatable, but its recipient organ, the ear, is: so neither is heat, which is the primary principle of activity, for the reception of which all the subjects of the three kingdoms of nature are created, but which however, in proportion to their reception of it, do not act, but are acted upon. It is a law of creation, that wherever there are things active, there are also things passive, and that these two should join themselves together into one; if the active were creatable, as the passive are, there would have been no need of the sun, or of the heat and light thence proceeding, but all created things might have subsisted without them; whereas the fact is, that were the sun with its heat and light to be removed, the whole universe of creation would become a chaos. The sun of this world consists of created substances, the activity of which produceth fire. These considerations are adduced by way of illustration, and to shew what would be the case with man, supposing that spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, were not to enter into him by influx, and be received by him: for the whole man is nothing but an organized form adapted to the reception of heat and light, both from the natural world and the

spiritual, for the heat and light of both worlds mutually correspond. To deny that man is a form receptive of love and wisdom from God, would be to deny the doctrine of influx, and consequently that all good is from God; in which case conjunction with God must also be denied, so that it would be absurd to talk of man's being the habitation and temple of God.

473. The cause why this is not in some measure apparent to man by rational light, is, because that light is clouded over by the fallacies arising from a belief in the appearances which strike the external senses of the body. Man can draw no other conclusion from his sensible impressions, than that he lives by virtue of a life which is his own; for in the connection subsisting between the instrumental and the principal*, the latter is perceived by the former as its own, or as something belonging to itself, and cannot therefore distinguish it from itself; for the principal cause and the instrumental cause act together as one cause, according to a maxim established and allowed in the learned world. The principal cause is life, and the instrumental cause is the mind of man. It appears also as if beasts possessed in themselves created life; but this is a similar fallacy; for all beasts are organs created to receive light and heat from the natural world and from the spiritual at the same time, every

* The unlearned reader may gain a clear idea of what is here meant by the principal cause and the instrumental cause, if he only considers them in reference to the soul and body, as exercised in every human action; in such case the soul is the principal cause with respect to the body, although it be at the same time the instrumental cause with respect to some higher power, by which itself is moved; and the body is, with respect to the soul, the instrumental cause, although it may operate at the same time as a principal cause, with respect to things subordinate; for it is remarkable that, notwithstanding the body receives all its life and action from the soul, yet it operates as of itself, and perceiveth such life and action as its own; so that however distinct it is in reality from the soul, yet in appearance it is one with it, and thus, as the author expresses it, the instrumental perceiveth the principal as its own.

species being a form of some particular natural love, and receiving light and heat from the spiritual world, mediately through heaven or hell, the gentle kinds through heaven, and the fierce kinds through hell. Man alone receiveth light and heat, that is, wisdom and love, immediately from the Lord; and herein consisteth the difference between them.

474. That the Lord is Life in Himself, thus Life Itself, He Himself teacheth in John: "*The Word was with God, and God was the Word; in Him was Life, and the Life was the light of men,*" chap. i. 1, 4: again: "*As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself,*" chap. v. 26: and again: "*I am the Way, the Truth, and the Life,*" chap. xiv. 6: and again: "*He that followeth Me shall have the light of life,*" chap. vii. 12.

III. THAT MAN, DURING HIS ABODE IN THIS WORLD, IS HELD IN THE MIDST BETWEEN HEAVEN AND HELL, AND THUS IN A SPIRITUAL EQUILIBRIUM, IN WHICH FREE-WILL CONSISTS.

475. In order to understand what free-will is, and what its nature and quality, it is necessary first to know its derivation; for the knowledge of its origin will lead immediately, not only to an assurance of its existence, but to a discovery of its quality. Its origin is from the spiritual world, in which world the mind of man is kept by the Lord. The mind of man is his spirit, which liveth after death, and his spirit is continually in consort with its like in that world, whilst by means of the natural body, with which it is clothed, it is in consort with men in the natural world. The reason why man does not know that his mind is in the midst of spirits, is, because they with whom he is in consort in the spiritual world, think and speak spiritually, whereas the spirit of man, during its residence in the material body, thinks and speaks naturally; and spiritual thought and speech cannot be understood or perceived by the natural

man, nor, on the contrary, can natural thought and speech be understood or perceived by spirits ; for the same reason they remain invisible to each other : but when the spirit of a man is in society with spirits in their world, then too it comes into the exercise of spiritual thought and speech with them, because the mind of man as to its interiors is spiritual, but as to its exteriors is natural, hence by its interiors it hath communication with spirits, but by its exteriors with men. It is in consequence of this communication with spirits, that man enjoys the faculty of perception, and the power of thinking analytically on all subjects ; and in case this communication were removed, he would be incapable of any more or other kind of thought, than a beast, and, if it were intercepted entirely, he would instantly die. But in order to assist the apprehension in conceiving how man may be held in the midst between heaven and hell, and thus kept in a spiritual equilibrium, which is the true cause of free-will, it may be expedient to acquaint the reader with the following particulars. The spiritual world consists of heaven and hell ; heaven is above, or over the head, hell is beneath, or under the feet, not however in the centre of the globe which men inhabit, but under the earth or ground of the spiritual world, which ground is also of a spiritual origin, and consequently not in any actual extense, but in an appearance of extense. Between heaven and hell is a great interstice which appears to those who dwell there like a complete globe or world ; into this interstice there ariseth a most copious exhalation of evil out of hell, and on the other hand there descendeth into it continually as copious an influx of good from heaven : it was this interstice of which Abraham spoke to the rich man in hell, when he said, “ *Between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence,*” Luke xvi. 26. Every man, as to his spirit, is in the midst of this interstice, merely to this in-

tent, that he may be in the possession and enjoyment of free-will. This interstice, in consequence of its being so large, and appearing to those who are in it as a great globe or world, is called the **WORLD OF SPIRITS**; for it is full of spirits, being the first common receptacle of every man after death, where each is prepared for his final abode either in heaven or in hell, and lives in consort with spirits, as he had before done with men in this world; not that there is any such place as purgatory there, which is a mere fiction invented by the Romish Church. But the subject of this world is more particularly enlarged upon in the work on **HEAVEN and HELL**, published at London, in the year 1758, n. 421 to 603.

476. Every man, from his infancy even to old age, changes his place or situation in the world of spirits: when an **INFANT** he is kept in the eastern quarter, verging towards the north; when a **CHILD**, as he learneth the rudiments of religion, he recedeth by degrees from the north towards the south; when a **YOUTH**, as he begins to think for himself, he is carried on further toward the south; afterwards, as he cometh to maturer years, and is left to his own judgment and direction, according to his advancement in such principles and practices as interiorly have respect to God and to love towards his neighbour, he moveth on from the south towards the east, but in case he incline to evil, and imbibe it with greediness, he then advances towards the west: for all have their abodes in the spiritual world distinguished according to the quarters; in the **EAST** are they who are in good from the Lord, the sun being in that quarter, in the center of which is the Lord; in the **NORTH** are such spirits as are in ignorance; in the **SOUTH** such as are in intelligence; and in the **WEST** such as are in evil. Man is kept in this interstice, or middle region between heaven and hell, not as to his body, but as to his spirit, and as this changes its state, by its approaches towards good or evil, it is in proportion translated to places, or situations, in this or that quarter, and enters into consort

with the spirits that dwell there. It is to be observed, however, that the Lord doth not translate man either this way or the other, but man translates himself, which different men do in different ways; if he choose good, then he together with the Lord, or rather the Lord together with him, translates his spirit towards the east; but in case he choose evil, then he together with the devil, or rather the devil together with him, translates his spirit towards the west. It is to be noted, that when heaven is here mentioned, the Lord also is meant, because the Lord is the all in all in heaven; and when hell is mentioned, the devil is meant, because all the inhabitants of hell are devils.

477. The sole cause why man is kept in this great interstice, and is continually in the midst of it, is, that he may be in the continual possession and enjoyment of free-will, as to things spiritual; for this equilibrium is a spiritual equilibrium, being between heaven and hell, and consequently between good and evil. All who are in this great interstice are, as to their interiors, in conjunction either with angels of heaven, or with devils of hell, and at this day, either with the angels of Michael, or with the angels of the dragon*. Every man after death betakes himself to his own, that is, to those with whom he had before been joined, in that interstice, and associates himself with such as are influenced by the same love with himself; for love conjoineth every one in that world

* It is constantly insisted on by our author, that Michael, Gabriel, and Raphael, when mentioned in Holy Scripture, do not signify only single angels or archangels; but in a general sense whole societies or ministrations of angels. Thus by Michael is meant that particular ministration or society, which is confirmed in a belief, that the Lord is God of heaven and earth, that He and the Father are one, as the soul and body are one, and that man ought to live according to the Commandments of the Decalogue, and so acquire charity and faith. So again, by the dragon is not meant any single infernal spirit, but all those who divide God into three, and the Lord into two, and who separate charity from faith, holding the latter, and not the former, to be efficacious to salvation.

with his like, and enables him to respire freely, restoring him to the state of his former life: by successive degrees however the spirit is divested of its externals, so far as they do not make a one with its internals; and when this is done, if he be a good spirit, he is taken up into heaven, and if he be an evil spirit, he casteth himself down into hell; every one entering into society with such as he is united with as to his ruling love.

478. This spiritual equilibrium in which free-will consists, will admit of illustration from cases of natural equilibrium. It is like the equilibrium of a man supposed to be bound about the waist, or by the arms, and placed between two men of equal strength, one of whom strives to draw him to the right hand, and the other to the left; in which case he has power freely to turn himself which way soever he pleases, as if there was no force acting upon him; and if he betaketh himself to the right hand, he then pulleth the man on the left hand violently towards him, till he brings him to the ground. The effect would be the same, supposing any person, let him be ever so weak, to be bound between three men on the right hand, and as many of equal strength on the left, or between the same number of camels or horses. Spiritual equilibrium, in which free-will consisteth, may be also compared with a balance, containing in each of its scales an equal weight; in which case, supposing a very small addition to be made to the scale on one side, the axis of the beam immediately begins to vibrate: the case would be the same with a bar or great beam balanced on a lever. A similar equilibrium prevaieth in all and every part of the human body, as in the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest of the organs; so that each part is enabled to perform its functions in a state of the most perfect rest and freedom. The case is similar too with all the muscles of the body, without whose equilibrium there could be no action and reaction, and consequently man could no longer continue to act as man. And

as all the parts of the human body are in such a state of equilibrium, so also are all the parts of the brain, and of consequence all things in the mind contained in it, which have relation to the will and the understanding. Beasts, birds, fishes, and insects, are also in a state of freedom, but these animals are carried away by the senses of the body, according to the suggestions of pleasure and appetite; nor would man be at all unlike them, supposing him to have the liberty of acting without any restraint as he has the liberty of thinking; in which case he too would be carried away by the bodily senses only, according to the suggestions of pleasure and of lust. Circumstances however are changed, where a man imbibes the spiritual things of the church, and by them restraineth his free-will; such a person is withdrawn by the Lord from lusts and evil pleasures, with all their greedy connate desires, till he find delight in what is good, and detest what is evil; and in such case he is translated by the Lord nearer towards the east, and at the same time towards the south, in the spiritual world, and is introduced into a state of heavenly freedom, which is freedom truly and properly so called.

IV. THAT IT APPEARS PLAINLY FROM THE PERMISSION OF EVIL, WHICH EVERY ONE EXPERIENCES IN HIS INTERNAL MAN, THAT HE HATH FREE-WILL IN SPIRITUAL THINGS.

479. The proposition, that man hath free-will in spiritual things, shall be confirmed first from such general considerations, and next from such particular ones, as every person must acknowledge to be true as soon as he hears them. THE GENERAL CONSIDERATIONS tending to confirm this proposition are these, 1. That the wisest of mankind, Adam and his wife, suffered themselves to be seduced by the serpent: 2. That their first-born son, Cain, slew his brother Abel; in both which cases Jehovah God did not interfere to prevent evil, by forewarning the perpetrators of it, but only

by pronouncing a curse, after it was committed: 3. That the children of Israel worshipped a golden calf in the wilderness, when nevertheless Jehovah observed their idolatry from mount Sinai, and took no measures to prevent it: 4. That David numbered the people, for which they were visited with a plague, which proved fatal to so many thousands, and that God on this occasion after the perpetration of the evil deed, sent the prophet Gad, to denounce punishment: 5. That Solomon was permitted to establish idolatrous worship: 6. That many kings after him were permitted to profane the temple, and the holy rites of the church: 7. And that finally that nation was permitted to crucify the Lord. That Mahomet also was permitted to establish a religious system, in many respects not conformable to the Holy Scripture: 8. That the Christian church is divided into several sects, and each of these overspread with heresies: 9. That there are so many wicked people in the Christian world, and some who even glory in their wickedness; and so many snares and stratagems contrived against the pious, just, and upright: 10. That injustice sometimes prevails over justice, in judiciary proceedings, and the common concerns of life: 11. That the wicked are frequently exalted to honours, and fill the highest offices in church and state: 12. That wars are permitted, in which so many thousand lives are lost, and so many cities, nations, and families are plundered and ruined; not to mention many other considerations of a similar kind. Now is it possible to explain, or account for, the existence of such enormities, from any other principle, but from that free-will which every man possesses? The permission of evil, which is acknowledged throughout the whole world, cannot be deduced from any other origin. That the laws of permission are laws of the Divine Providence, may be seen in a work on the **DIVINE PROVIDENCE**, published at Amsterdam, in the year 1765,

n. 234 to 274, where an explanation is given of the cases above adduced.

480. The PARTICULAR CONSIDERATIONS, tending to shew that man has the same free-will in spiritual concerns as in natural, are innumerable. Let every one, if he please, consult himself, and try whether he cannot think of God, of the Lord, of the Holy Spirit, and of the divine subjects which are called the spiritualities of the church, seventy times in a day, or three hundred times in a week, without perceiving at such times any compulsion, especially if he be led to such meditation by any pleasure, nay, or by any lust, and this, whether he have any faith or not. Let him also examine, in whatever state he be, whether, without free-will, he have the power to think at all. In his common discourse, in his prayers to God, whilst he is preaching to others, or hearing others preach to him; in all these cases doth not every thing depend on free-will? Nay, if you had it not in every determination, even the most minute, you could no more enjoy the power of respiration than a statue, since respiration is a consequence of thought, and of its derivative speech, in all circumstances: I say, no more than a statue, and not than a beast, because a beast hath the power of respiration by reason of his natural free-will, whereas man hath the same power by reason of his free-will both in natural and spiritual things, at the same time; for man is not born like a beast, a beast being born with all the ideas necessarily attendant on its natural love, thus into the knowledge of whatever concerns nutrition and procreation, whereas man is born without any connate ideas, endowed only with the faculty of attaining knowledge, intelligence, and wisdom, and with an inclination to love himself and the world, and also his neighbour and God. This is the reason why we have affirmed, that if man were deprived of free-will in all particulars relating to what he

wills and thinks, he would have no more power of respiration than a statue, instead of saying, no more than a beast.

481. That man has free-will in natural things, is not denied; but yet this natural free-will is merely a consequence of his free-will in spiritual things; for the Lord entereth by influx into every man with His divine good and divine truth, by a superior or interior way, as was shewn above, and by this inspires him with life distinct from that of beasts; and in order that he may be capable of receiving such influx and of acting under its influence, the Lord further bestows on him the faculty to exert power and will, and this He never takes away from any person: hence it follows, that it is the perpetual will of the Lord that man receive truth and do good, and thus become spiritual, which is the end for which he is born; but to become spiritual, without free-will in spiritual things, is as impossible, as to drive a camel through the eye of a sewing needle, or to touch with the hand one of the stars in the firmament. That every man, and even every devil, is gifted with the power of understanding truth and of willing it, and that this power is never taken away, was made manifest to me by convincing experience: one of the infernal inhabitants was, on a time, raised up into the world of spirits, and there questioned by angels from heaven, whether he had power to understand the subjects on which they were discoursing with him, which were spiritual-divine subjects; he replied, that he did understand them: they then asked him, why he did not receive and cherish them; he said, that he did not love them, and consequently was not willing to receive them: he was then informed that he had the power to will; at which he was much surprised, and declared it impossible; whereupon the angels inspired his understanding with the glory of reputation and distinction attended with its delights, which he no sooner received, than he was willing, and even desirous, to receive and

cherish what he had before rejected: presently, however, he was suffered to relapse into his former state, in which he was a robber, an adulterer, and a calumniator of his neighbour; and then he no longer understood what the angels said, because he was not willing to understand them. Hence then it is very plain, that man is man by virtue of his free-will in spiritual things, and that without it he would be a stock or a stone, or like the pillar of salt into which Lot's wife was turned.

482. That man would have no free-will in civil, moral, and natural concerns, unless he had free-will in spiritual, is evident from this circumstance, that spiritual things, which are called theological, have their residence in the highest region of the human mind, like a soul in its body: the reason why they reside in that region, is, because there is the door by which the Lord entereth into man: below them reside whatever relates to civil, moral, and natural concerns, which receive all their life from the spiritual things that reside above them; and since life is derived by influx from the Lord, entering in at the supreme parts of the soul, and the life of man consisteth in a power to think and will, and thence to speak and act, in freedom, it follows of consequence, that his free-will in political and natural matters must be derived from this origin, and from no other. By virtue of this spiritual freedom, he is gifted with a perception of what is good and true, and of what is just and right, in civil matters, which perception constitutes the very essence of the understanding. The free-will of man in spiritual things is comparatively like air in the lungs, which is inspired, detained, and expired, according to the turns and changes which take place in his thoughts, and without which he would be in a far worse condition than a person afflicted with a night mare, or with the spasmodic disease of the heart called *angina pectoris*, or with an asthma. It may also be compared with blood in the heart, which if it

be deficient, the heart is straitway seized with palpitations, and after convulsions for a short time entirely ceases to beat. It may further be compared with a body in motion, which motion is continued so long as the effort or tendency to move remains in it, but which ceases immediately on the cessation of that tendency. This is exactly the case with that freedom of determination which the will of man enjoyeth; both of them taken together, that is, freedom of determination and will, may be called a living effort or tendency in man; for on the cessation of will, cessation of action ensues, and when freedom of determination ceaseth, will also ceaseth at the same time. Supposing man to be deprived of free-will, he would also be comparatively like a carriage deprived of its wheels, or a wind-mill of its vanes, or a ship of its sails; nay, he would be like a man in the agonies of death giving up the ghost: for the life of the human spirit consisteth in the free-will it enjoyeth in spiritual things. The angels sigh, and are much affected, when they hear that this freedom of the will is at this day denied by many ministers of the church, and they call such denial the extreme of madness.

V. THAT WITHOUT FREE-WILL IN SPIRITUAL THINGS THE WORD WOULD BE OF NO MANNER OF USE; CONSEQUENTLY THE CHURCH WOULD BE A NON-ENTITY.

483. It is generally acknowledged throughout the Christian world that the Word, is, in an extensive sense, the law, or is a book of laws for the regulation of man's life, that he may attain eternal life; and what is more frequently insisted on therein, than that he should do good, and not evil, and that he should believe in God, and not in idols? Moreover, the Word abounds with injunctions and exhortations to obedience, and with blessings and promises of rewards for those who practise its precepts, and with curses and threatenings against those who do not practise them:

but to what purpose would all this be, unless man had free-will in spiritual things, that is, in whatever regards salvation and eternal life? Surely, in such case, every divine declaration would be vain and useless; and supposing man to entertain this idea, that he had no power and no liberty in spiritual things, and consequently no power of will in relation to them, could the Holy Scripture, in such case, possibly appear to him in any other light, than as so much white paper, without a syllable of writing in it, or as paper entirely blotted over with ink, or as so many dots and points without letters, thus as an idle unmeaning volume? It would have been needless to produce any passages from the Word in proof of this position, had not the several churches at this day immersed themselves deeply into a void of empty speculations upon spiritual subjects, and in confirmation of such speculations, quoted some passages from the Word, and interpreted them falsely; but this being the case, it may be expedient to adduce a few particular passages, which insist on man's doing and believing. Let us take the following: "*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,*" Matt. xxi. 43: "*Bring forth therefore fruits worthy of repentance; even now the axe is laid unto the root of the trees; every tree therefore, which bringeth not forth good fruit, is hewn down and cast into the fire,*" Luke iii. 8, 9: "*Jesus said, why call ye Me Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, is like unto a man that built his house upon a rock; but he that heareth and doeth not, is like a man that built a house upon the ground without a foundation,*" Luke vi. 46 to 49: "*Jesus said, My mother and My brethren are these, which hear the Word of God, and do it,*" Luke viii. 21: "*We know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He*

heareth," John ix. 13: "*If ye know these things, happy are ye if ye do them,*" John xiii. 17: "*He that hath My commandments, and doeth them, he it is that loveth Me, and I will love him,*" John xiv. 21: "*Herein is My Father glorified, that ye bear much fruit,*" John xv. 8: "*Ye are My friends, if ye do whatsoever I command you: I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain,*" John xv. 14, 16: "*Make the tree good and his fruit good, for the tree is known by his fruit,*" Matt. xii. 33: "*Bring forth fruits worthy of repentance,*" Matt. iii. 12: "*He that receiveth seed into the good ground, is he that heareth the Word, and also beareth fruit, and bringeth forth,*" Matt. xiii. 23: "*And he that reapeth, receiveth wages, and gathereth fruit unto eternal life,*" John iv. 36: "*Wash ye, make you clean, put away the evil of your doings, learn to do well,*" Isaiah i. 16, 17: "*The Son of Man shall come in the glory of His Father, and then He shall reward every man according to his works,*" Matt. xvi. 27: "*They that have done good, shall come forth unto the resurrection of life,*" John v. 29: "*Their works do follow them; and they were judged every man according to their works,*" Rev. xx. 12, 13: "*Behold, I come quickly, and My reward with Me, to give every man according as his work shall be,*" Rev. xxii. 12: "*According to our ways, and according to our dealings, so hath Jehovah dealt with us,*" Zech. i. 6. The Lord teacheth the same thing in His parables, the doctrine implied in several of which is, that such as do good are accepted, and such as do evil are rejected; as in the parable concerning the husband-men and the vineyard, Matt. xxi. 33 to 44; and in those concerning the talents and pounds to trade with, Matt. xxv. 14 to 31, Luke xix. 13 to 25. FAITH is inculcated in like manner, respecting which it is said, "*He that believeth in Me, though he were dead yct shall he live, and he that liveth and believeth in Me, shall not die to eternity,*" John xi. 25, 26: "*This is the will of*

Him that sent Me, that every one that believeth on the Son should have eternal life," John vi. 40 : "*He that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but the anger of God abideth on him,"* John iii. 36 : "*God so loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have eternal life,"* John iii. 15, 16. And to conclude with the following : "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself; on these two commandments hang all the law and the prophets,"* Matt. xxii. 35 to 38. But these are only a very few passages of the number which might be adduced to the same purpose, and are as a few cups of water taken out of the body of the ocean.

484. Who doth not see the emptiness, not to say the folly, of the passages above quoted from the canonical book entitled *FORMULA CONCORDIÆ*, whilst he reads these, and other similar declarations, in the Word? Supposing the doctrine asserted in that book to be true, that man hath no free-will in spiritual things, would not a man naturally ask, "What then is religion, which consisteth in doing good, but an empty sound? And what is the church without religion, but like the bark about a piece of wood, which is of no use but to burn? And supposing, as it would thus appear, that the church is a non-entity, because religion is so, what then are heaven and hell, but fabulous devices invented by priests and prelates, in order to catch the ears of the vulgar, and raise themselves to superior honours and emoluments?" Hence are suggested those shocking sayings, so common in many men's mouths, "Who can do good of himself? Or who can acquire faith of himself?" the consequence of which, is that they become regardless of both, and live like pagans.

But do you, my friend, flee from evil, and do good, and believe in the Lord with your whole heart and your whole

soul, and the Lord will love you, and will give you love as a principle of action, and faith as a principle of belief, and then you will do good from love, and will believe from faith amounting to trust and confidence; and if you persevere in this course, reciprocal conjunction will be effected between you and the Lord, which will be rendered perpetual; and this is the essence of salvation and of eternal life. Supposing man not to employ the powers with which he is endowed, in doing good, and believing in the Lord, what is he but a wilderness and a desert, being in fact altogether like dry parched ground, which doth not imbibe the rain which falls upon it, but shoots it off again; or like a sandy plain, where there are sheep, but no pasture for them; or like a fountain, whose spring is dried up; or like water stagnated from the obstruction of its current; or like a country to dwell in, where no corn groweth, and where there is no water, from which unless a man instantly remove, and seek an abode in a more propitious soil, he must necessarily die with hunger and thirst.

VI. THAT WITHOUT FREE-WILL IN SPIRITUAL THINGS MAN WOULD HAVE NOTHING WHICH COULD ENABLE HIM TO CONJOIN HIMSELF BY RECIPROCATION WITH THE LORD; AND CONSEQUENTLY THERE WOULD BE NO IMPUTATION, BUT MERE PREDESTINATION, WHICH IS SHOCKING AND DETESTABLE.

485. That without free-will in spiritual things man would be incapable of receiving either charity or faith, and still more incapable of becoming a subject of their conjunction, was fully shewn in the chapter concerning faith; hence it follows, that without free-will in spiritual things he would not have any thing by which the Lord might conjoin Himself to him, and yet without reciprocal conjunction there can be no reformation and regeneration, and consequently no salvation. That without the reciprocal conjunction of man with the Lord, and of the Lord with man, there could be no such

thing as imputation, is an undeniable consequence. The conclusions that follow from the establishment of the notion, that there is no imputation of good and evil, which results from the denial of man's free-will in spiritual things, are many: it is intended to expose the enormous opinions which have been broached on this subject, in the last part of this work, which is designed to treat of the heresies, paradoxes and contradictions, which flow from the faith prevailing at this day, which regards the merit and righteousness of the Lord God the Saviour as imputable to man*.

486. Predestination is a birth conceived and brought forth by the faith of the present church, because it springs from the belief of man's absolute impotence, and total want of free-will, in spiritual things; to which may be added, as a further cause of its production, the supposition that on man's part the conversion to God is inanimate, in which he is acted upon like a stock or a stone, and that after conversion he knows not from any feeling of consciousness whether he is a stock quickened by grace or not: for it is asserted, that election is of God's mere grace, exclusive of any activity on man's part, either of the powers of nature or of reason; and that election is effected where, and whensoever, God willeth, thus solely according to His good pleasure: the works which follow faith as the evidences of its existence, appear to the reflecting mind like the works of the flesh, whilst the spirit which operates them doth not make known from what origin they proceed, but produces them as faith itself is supposed to be produced, of free grace, and the good pleasure of God. Hence it is plain, that the tenet of the present church, in regard to predestination, hath sprung from those notions, like a shoot or twig from the vegetating seed; and I can venture to assert, that such a

* This would have formed part of the *Coronis* or *Appendix* to this work, but the author died before it was completed.

tenet must follow almost unavoidably as the natural consequence of such faith. This tenet was first broached by the PREDESTINARIANS, and afterwards espoused by GODO-SCHALCUS, then by CALVIN and his followers, and lastly, established and confirmed by the SYNOD of DORT, whence it was conveyed into the church by the SUPRALAPSARIANS and INFRALAPSARIANS,* as the palladium of religion, or rather as the head of Gorgon or Medusa, engraven on the shield of Pallas. But what more pernicious doctrine could have been devised, or what more cruel notion in regard to God could have been conceived, than that any of the human race are damned by a positive pre-determined decree? How cruel is a faith which supposes, that the Lord, who is Love Itself and Wisdom Itself, can cause a multitude of men to be born, with no other design than to devote them to hell; and that thousands and tens of thousands are brought into the world with an inevitable curse on their heads, being, in fact, born devils and satans; and that in His divine wisdom, which is infinite, He never did, nor doth provide some method of deliverance for those who lead good lives, and acknowledge the being of a God, that they might escape everlasting fire and punishment! Is not the Lord the Creator of all, and the Saviour of all? And doth not He alone guide and govern all His creatures, not desiring the death of any? What then can be supposed or conceived more barbarous, than that whole tribes of nations and peo-

* It may be useful to the unlearned reader to be apprized, that these terms are formed from Latin words, which signify *before the fall* and *since the fall*; it being the opinion of the *Supralapsarians*, that predestination is the consequence of a divine determination, agreed upon by the three persons of the trinity, *prior* to the fall of Adam, so that the fall itself was decreed from eternity; whilst the *Infralapsarians* affirm, that Adam was created free, and that it was not until *after* the fall, through his abuse of this freedom, that the divine decree went forth, ordaining the election and salvation of a portion of mankind, to the absolute exclusion, or "passing by," as they term it, of the rest.

ple should, under His auspices and in His sight, be delivered up, by a positive pre-determined decree, as a prey to the devil, and to glut his voracious appetite? This, however, is a birth conceived and brought forth by the faith of the present church: but the faith of the New Church abhors it as a monster.

487. As it could never enter into my conception, how such an extravagant conceit as that of predestination could be devised by any Christian, much less how it could be maintained and published to the world, which nevertheless was done by the Synod of Dort, where great numbers of the clergy were collected, whose decision in its favour was afterwards carefully drawn up and diligently circulated, therefore, in order to convince me of the fact, some of the members who composed that Synod were sent to visit me. When I saw them standing near me I said, "How is it possible that any one, possessing any share of sound reason, should conclude in favour of predestination? Must not that doctrine necessarily give birth to cruel notions in regard to God and to the most shocking opinions about religion? Must not a man who has engraved the belief of predestination on his heart by confirmations in its favour, necessarily conceive that all church doctrines and institutions, and the Word too, are mere vanity and foolishness; and must not his idea of God, in consequence of His predestinating so many myriads of men to hell, be that of a tyrant." As I spake these words, they gave me a satanical look, and said, "We were once members, by appointment, of the Synod of Dort, and had at that time, and still more since that time, confirmed ourselves in many opinions regarding God, the Word, and religion, which we durst not make public; but in all our conversations, and discourses from the pulpit, on such subjects, we wove and twisted a web of various coloured threads, which we covered over with feathers borrowed from peacocks' wings." They were then proceeding to weave a like web,

when the angels, by virtue of a power given them from the Lord, closed up the externals of their minds, and opened their internals, compelling them to speak according to the dictates of their internals; and then they said, "Our faith, which we have formed from a regular series of conclusions, always was, and still is, the following: 1. That what is called the Word of Jehovah God is not so, but an empty breath proceeding from the mouths of the prophets; for the Word predestinates all to heaven, and teaches that man alone is in fault if he doth not walk in the ways that lead thither: 2. That there is such a thing as religion, because it is expedient there should be such a thing, but that it is only like a gale of wind conveying a fragrant perfume to the nostrils of the vulgar; in consequence of which it ought to be taught by all ministers, and enforced from the Word, because the Word is generally received; we are led to embrace this opinion, because where predestination is maintained, there religion is annihilated: 3. That the laws of civil justice constitute religion, but that predestination doth not depend on a life conformable to those laws, but merely on God's good pleasure, as the favours of an arbitrary monarch depend on his caprice: 4. That all church doctrines and tenets ought to be exploded as groundless, and be rejected as trash, except this single one, **THAT THERE IS A GOD**: 5. That spiritual things, so much boasted of, consist merely of æthereal matters, collected under the sun, which, in case they penetrate deeply into the mind, affect it with dizziness and stupor, and make a man a detestable monster in God's sight:" 6. On being questioned respecting the faith from which the doctrine of predestination is deduced, and asked whether they believed it to be spiritual; they replied, "Predestination takes place according to that faith, but when faith is given, man is like a stock, and though he is afterwards quickened, yet the life he thus receives is not spiritual." After they had uttered these

horrid opinions, they seemed willing to depart, but I desired them to wait awhile, and hear me read to them a passage from Isaiah; and I read as follows: "*Rejoice not, thou whole Philisthæa, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent,*" chap. xiv. 29: and I explained these words according to their spiritual sense, shewing, that by Philisthæa is meant the church separate from charity; by the cockatrice which came forth out of the serpent's root is meant the church's doctrine concerning three gods, and concerning an imputative faith applied to every one of the elect singly; and that by his fruit, which is a fiery flying serpent, is meant, that no imputation of good and evil is allowed, but only immediate mercy without any regard to man's life, whether he hath lived well or ill. On hearing this explanation, they said, "Be this as it may; but let us now hear out of that volume, which thou callest the Holy Word, something regarding predestination." Then I opened the book, and found in the same prophet the following pointed passage: "*They hatch cockatrices' eggs and weave the spider's web; he that eateth of their eggs dieth, and when a person crusheth one a viper is hatched,*" chap. lix. 5. On hearing these words they could not endure to have them explained, but some of those who had been sent to me (, who were five in number), rushed hastily into a cave, about which there was a fiery appearance of a dusky hue, a token that they had neither faith nor charity. Hence it is very evident, that that synodical decree concerning predestination, is not only an insane, but also a cruel heresy; and therefore ought to be eradicated from the brain, till not a single root or fibre be left remaining.

488. This shocking faith, that God predestineth man to hell, may be compared with the savageness of parents amongst some barbarous nations, who cast out their sucking infants and little children, and expose them in the

streets; or with the savageness of some hostile troops, who cast the dead bodies of the slain into woods to be devoured by wild beasts. It may also be compared with the cruelty of a tyrant, who divideth his subjects into companies, and delivereth some to be put to death by the executioner, some to be cast into the sea, and some to be thrown into the fire. It may also be compared with the furious rage of certain wild beasts which devour their own cubs, or with the madness of dogs, that attack their own images when seen in a looking-glass.

VII. THAT WITHOUT FREE-WILL IN SPIRITUAL THINGS, GOD WOULD BE CHARGEABLE AS THE CAUSE OF EVIL, AND CONSEQUENTLY THERE WOULD BE NO IMPUTATION.

489. That God is the cause of evil, follows as a consequence from the faith which now prevails, which faith was first devised by those who composed the council of Nice. In that council the heresy still extant was conceived and brought forth, that three divine persons have existed from eternity, each of whom is by himself separately God; the favourers of which device must needs approach and address each person as a God. They therefore compiled a faith imputative of the merit and righteousness of the Lord God the Saviour; and in order to prevent man's entering into a participation of merit with the Lord, they took away from him all free-will in spiritual things, and insisted on his utter impotence as to the attainment of that faith; and as they deduced from that faith alone all that was spiritual in the church, they maintained the like impotence as to every point that the church teaches concerning salvation. Hence have sprung many dreadful heresies, one after another, grounded on that faith, and on man's impotence in spiritual things, among which was that most horrible one on predestination, discussed in the foregoing article: all these heresies imply that God is the cause of evil, or that He

created both good and evil. But do not you, my friend, depend on any council of men, but on the Word of the Lord, which is above all councils; for what opinions have not the Roman-Catholic councils espoused and taught? What did not the council of Dort espouse and teach, which reared and let loose into the world that horrid viper, predestination? It may possibly be imagined that the free-will, with which man is gifted in spiritual things, was the mediate cause of evil; consequently that if it had not been given him, he could not have transgressed: but, my friend, pause here awhile, and consider with yourself, whether any man could possibly have been created without free-will in spiritual things, and still be a man: if you take from him that freedom, he is no longer a man but a statue only. For what is man's free-will, but a power of willing and acting, of thinking and speaking, to all appearance as from himself? And as he was gifted with this power, that he might become a living man, therefore two trees were placed in the garden of Eden, the tree of life, and the tree of the knowledge of good and evil; by which is signified, that man, in consequence of the freedom with which he was endowed, had ability to eat of the fruit of the tree of life, and of the fruit of the tree of the knowledge of good and evil.

490. That every thing was good which God created, is plain from the first chapter of Genesis, where it is said, verses 10, 12, 18, 21, 25, "*God saw that it was good;*" and verse 31, "*God saw all that He had made, and behold it was very good:*" the same truth is evident also from the primeval state of man in Paradise. But that evil had its birth from man, appears from the state of Adam which succeeded his fall, in that he was driven out of paradise. Hence it is manifest, that had he not been endowed with free-will in spiritual things, God himself, and not man, would have been the cause of evil, and consequently, God must have created both good and evil, and to imagine that He created evil

is a wicked and blasphemous supposition. God cannot be supposed to be the author of evil, notwithstanding His having endowed man with free-will in spiritual things; neither can He be supposed to inspire him with any evil, because He is good itself, and in this He is omnipresent, perpetually striving and urging to be received; and though He be not received, still He doth not remove Himself away, for should He do so, man would die instantly, nay, would be reduced to a state of non-entity, since the life of man, and the subsistence of whatever entereth into his composition, is from God. Evil then was not created by God, but was introduced by man after creation, the cause of which is, that he turneth the good which proceeds continually by influx from God, into evil, in consequence of averting himself from God, and turning himself towards himself, in which case the delight of good remains and becomes then the delight of evil; for unless a delight apparently similar to the former remained, it would be impossible for man to live, since delight constitutes the life of his love. These two delights are nevertheless diametrically opposed to each other, with which circumstance, however, man is unacquainted during his life on earth, but after death he comes to the knowledge and even clear perception of it, the delight of the love of good being then changed into celestial blessedness, but the delight of the love of evil into infernal horrors. From what hath been said it is evident that every man is predestinated to heaven and none to hell, but that he consigneth himself to hell from the abuse of his free-will in spiritual things, by choosing and embracing such things as exhale from hell; for, as was said above, every man is held in the midst between heaven and hell, in order that he may be in equilibrium between good and evil, and hence in the enjoyment of free-will in spiritual things.

491. That God hath given freedom not only to man, but also to every beast, and something analogous to it even

to inanimate subjects, imparting to every thing a faculty to receive it, according to its nature ; and that He likewise provides and offers good to all creatures and things, but that the recipient objects turn it into evil, may be illustrated by the following comparisons : The atmosphere giveth to every man the power of respiration, in like manner to every tame and wild beast, and also to every bird, both to the owl and to the dove, affording to these, in addition, the means of flying ; and yet the atmosphere is not the cause of the different modes in which that power is received by creatures of different natures and dispositions. The ocean too affords in itself a habitation, and also provides food and nourishment, for all kinds of fish ; but it is not on this account the cause of one fish devouring another, and of the crocodile's turning its food into poison, and thereby becoming fatal to man. The sun again dispenses his light and heat to all recipient objects, but those objects, which are the various vegetables of the earth, receive them in different manners ; a useful tree and shrub differently from a thorn or a bramble, and an innocent herb differently from a poisonous one. The rain in like manner descendeth from the higher regions of the atmosphere upon all parts of the earth, and the earth presents the water thus received to all kinds of shrubs, herbs and grass, each of which applieth it to itself according to its necessities ; and this may be considered as something analogous to free-will, since all vegetables imbibe it freely by their little mouths, pores and ducts, which stand open when the weather is warm, the earth only offering its moisture and elemental particles, whilst the plants draw them in, according as they are influenced by a certain want, answering to hunger and thirst. The case is similar with men, with each of whom the Lord entereth by influx with spiritual heat, which in its essence is the good of love, and with spiritual light, which in its essence is the truth of wisdom ; but then he receiveth

such influx according to the direction in which he is turned, whether it be towards God, or towards himself; wherefore the Lord saith, when He is teaching the duty of loving our neighbour, "*that ye may be the children of your Father who is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,*" Matt. v. 45; and in another place, "*That he wisheth all to be saved.*"

492. To the above I shall subjoin this memorable circumstance: I have at particular times heard expressions relating to the good of charity sent down out of heaven, which passed through the world of spirits, and penetrated even to the depths of hell; and I have observed that those expressions were changed, in the course of their descent, into such expressions as were wholly opposite to the good of charity, and at length into such as breathed hatred against the neighbour; a proof this, that whatever proceeds from the Lord is good, and that it is turned into evil by spirits in hell. The same case happened in regard to certain truths of faith, which in the course of their descent were changed into the opposite falses; for the recipient form converteth whatever it receiveth into somewhat agreeable to its own nature and quality.

VIII. THAT EVERY SPIRITUAL PRINCIPLE OF THE CHURCH, WHEN IT ADMITTED AND IS RECEIVED WITH FREEDOM, REMAINS, BUT NOT OTHERWISE.

493. The reason why those things remain with man which are received by him in a principle of freedom, is, because freedom hath relation to the will, and consequently to the love, for that the will is the receptacle of love, hath been shewn elsewhere: that whatever is of the love is free, and belongs also to the will, must be obvious, for every one comprehends the force of this reasoning, "I will a thing because I love it," and *vice versa*, "because I love a thing I also will it." But the will of man is twofold, interior and exte-

rior, that is, of the internal and external man ; so that he can play the sycophant, or act and talk in one character before the world, and in another before his intimates ; before the world his actions and words proceed from the will of his external man, but before his intimates from the will of his internal man ; in this case however we mean the will of the internal man where the ruling or governing love hath its abode. From these few observations it is evident, that the interior will is the real man, since it is there that both the esse and the essence of his life reside, the understanding being nothing more than its form, by which the will renders its love visible. All that a man loveth, and from a principle of love, willeth, is free, for whatever proceedeth from the love of the internal will is the delight of his life, and as the same is the esse of his life, it is also his *proprium*, which is the true ground and reason that whatever is received from the freedom of this will remaineth, because it addeth itself to the *proprium*. The reverse happens in case any thing be introduced in a state of mind not free, for in such case it is not received in the manner above described ; but on this subject we shall speak more hereafter.

494. It should however be carefully observed, that although the spiritual things of the Word and of the church, which man imbibes from a principle of love, and which the understanding confirms, remain with him, yet matters of a civil and political nature do not remain in the same manner ; and the reason is, because spiritual things ascend into the highest region of the mind, and there form and arrange themselves, that being the place of the Lord's entrance into man with His divine truths and goods, and as it were the temple in which He dwells ; whereas civil and political concerns, as relating to the world, occupy the inferior parts of the mind, and some of them are like buildings on the outside of the temple, and some like the courts introductory to it.

Another reason why the spiritual things of the church have their abode in the highest region of the mind, is, because they belong peculiarly to the soul, and regard its eternal life, and the soul is in the supreme regions, and its nourishment consisteth of such food only as is spiritual, for which reason the Lord calleth Himself bread, as where He saith, "*I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever,*" John vi. 51. In that region also man's love hath its residence, which constituteth his blessedness after death ; and in the same region likewise his free-will in spiritual things principally resideth, from which all the freedom that he enjoys in natural things descends, and in consequence of such its origin, it communicates with all free determinations in natural things, by means of which the love that reigneth in the supreme regions assumeth to itself whatever is conducive to its purposes. This communication between spiritual and natural freedom is like that which subsisteth between the fountain-spring and the waters that flow from it ; or like that between the prolific principle in the seed and all and every part of the tree to which it giveth birth, particularly the fruit, in which it renews itself by the formation of new seeds. But in case any one denieth free-will in spiritual things, and in consequence of such denial rejects it, he maketh for himself another fountain, and openeth a communication with it, and changeth spiritual freedom into a freedom merely natural, and at length into that which is infernal : this latter freedom is also like the prolific principle of seed, which hath a free transit through the trunk and branches of the tree into the fruit, but then the fruit in this case is inwardly rotten, by reason of the corrupt source from which it is derived.

495. All freedom which is from the Lord is freedom indeed, but that which is derived to man from hell is not freedom but slavery ; still however spiritual freedom must needs appear like slavery to one who is in infernal freedom,

because they are in opposition to each other; nevertheless all who are in the enjoyment of spiritual freedom have not only a knowledge, but also a clear perception, that infernal freedom is slavery, on which account the angels hold it in the utmost aversion, like the stench arising from a putrid carcase, whereas the infernal spirits regale themselves with it as with an aromatic perfume. It is an acknowledged truth collected from the Word of the Lord, that worship proceeding from a free principle is true worship, and that the Lord is well pleased with whatever is spontaneous or voluntary; it is therefore said in the Psalms, "*A voluntary offering will I sacrifice to Thee,*" liv. 6; and in another place, "*The willing among the people are gathered together, the people of the God of Abraham,*" xlvii. 9. Hence among the children of Israel whose worship consisted principally in sacrifices, spontaneous or free-will sacrifices were instituted, for the same reason it was enjoined, "*That every one whose heart stirreth him up, and every one whom his spirit made willing, should bring the Lord's offering to the work of the tabernacle,*" Exod. xxxv. 5. 21, 29: and the Lord saith "*If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free; whosoever committeth sin is the servant of sin; if the Son therefore shall make you free, ye shall be free indeed,*" John viii. 31 to 37.

496. The reason why that which is received in freedom remains, is, because the will of man adopts and appropriates it to itself, and it gains admission into the love, and the love acknowledges it as its own, and forms and fashions itself by it. This circumstance may be illustrated by comparisons taken from natural things, supposing only that in the place of love we substitute heat. Now it is well known, that by heat, and according to its degree, the pores are opened in every vegetable, and as this is effected, the vegetable returns inwardly into the form of its own nature, spontaneously re-

ceives its nutriment, retains what is suitable and salutary to it, and encreases by growth. The case is the same with respect to the brute creation; whatever food they choose and eat, from the love of nutrition which is called appetite becomes a part of their bodies, and thus remains and abides; and the reason of such incorporation of suitable and salutary substances is, because all things that enter into the composition of the animal body are in a perpetual state of renovation; a circumstance this which is indeed known, but not to many. Heat also, in its action on the brute creation, opens all parts of their bodies, so that their natural love can act freely; and hence in the time of spring and summer they experience a return of the instinct of procreation and of the education of their young, which functions they perform with the utmost freedom, because they are effects of that ruling love implanted in them by creation, for the sake of preserving the universe in its created state. The reason why freedom of love may be illustrated by the freedom occasioned by heat, is, because love produceth heat, as is evident from its effects in causing man to take fire, grow warm, and burst out into a flame, when the love is exalted into zeal, or kindled into anger: this is the true and only source of the heat of the blood, or the vital heat of man, and in general of all animals; and it is owing to this correspondence, that the bodily organs, by means of heat, are adapted freely to receive such things as the love desires and seeks after. All the internal parts of the human body are in the same kind of equilibrium, and consequent freedom; the heart in this state of freedom impels its blood with an equal force upwards and downwards, the mesentery its chyle, the liver, the kidneys, and the glands perform their several operations of separating, secreting, and purifying the blood, &c.—supposing this equilibrium to be affected, each member would be disordered, and would labour under a paralysis, or an ataxy. Equilibrium and freedom are in this case one and the same thing;

and there is not a substance to be found in the universe of creation, which hath not a tendency towards an equilibrium, that it may be in a state of freedom.

IX. THAT THE WILL AND THE UNDERSTANDING OF MAN ENJOY THIS FREEDOM OF DETERMINATION; BUT THAT THE COMMISSION OF EVIL, BOTH IN THE SPIRITUAL AND NATURAL WORLD, IS RESTRAINED BY LAWS, OR ELSE SOCIETY WOULD PERISH IN BOTH.

497. Every man may be convinced that he enjoys freedom in spiritual things, by attending only to his own thought; for who has it not in his power to think of God, of the Trinity, of charity and his neighbour, of faith and its operation, of the Word and all the subjects which are thence derived? and after having studied theology, who is not able to reflect on the particulars of the system? Who has not the power to think, nay more, to determine, teach, and write, either in favour of such subjects, or against them? Supposing this freedom to be removed from man but for a moment, must not his thought instantly cease, his tongue be dumb, and his hands hang down motionless? Wherefore, my friend, you may if you please, only by observation on your own thought, reject and renounce that absurd and pernicious heresy, which at this day has brought a lethargy over men's minds, throughout all Christendom, in regard to the heavenly doctrine of charity and faith, salvation, and eternal life. The following are the causes why this freedom of determination resides in man's will and understanding: 1. Because those two faculties are first to be instructed and reformed, and by them the two faculties of the external man, by which he speaks and acts: 2. Because those two faculties of the internal man constitute his spirit, which continues to live after death, and is subject to no other law than the divine law, the first principle of which requires that man should reflect on the law, should practice it and obey it, as of himself, and yet from the Lord: 3. Because man as to his spirit is in the midst between

heaven and hell, thus between good and evil, and thence in equilibrium, which is the cause and source of the free-will he enjoys in spiritual things, as was shewn above, n. 475; so long however as he lives in this world, he is as to his spirit in equilibrium between this world and heaven, and is little aware, that as he withdraws his affections from heaven and fixes them on the world, in the same proportion he draws near towards hell: this circumstance is partly known to him and partly unknown, to the end that in this, as in other cases, he may be left to his own freedom, and so be in a capacity of being reformed: 4. Because these two, the will and the understanding, are the receptacles of the Lord, the will being the receptacle of love and charity, and the understanding of wisdom and faith; and the Lord operates and produces each of these graces, whilst man is in the fullest enjoyment of freedom, in order that a mutual and reciprocal conjunction may be effected, on which depends salvation: 5. Because all the judgment which a man possesseth after death, depends on the use he makes of his free-will in spiritual things.

498. It follows as a consequence from these considerations, that free-will essentially hath its residence in the human soul in the fullest perfection, and thence, as a spring of water flows into a fountain, it flows into the mind as to both its parts, the will and the understanding, and through these into the bodily senses, the words and actions. For there are in man three degrees of life, the soul, the mind, and the sensual body; and whatever is in a superior degree, is in a state of perfection above that which is in an inferior. This freedom which he possesses is the faculty by which, in which, and with which, the Lord is present in him, who though He is continually urgent to be received, yet never puts aside or takes away his freedom, because, as was said above, nothing in relation to spiritual matters, which is not done by man in a state of freedom, can remain with him; so that it may truly be affirmed, that this

freedom is the faculty in which the Lord dwelleth with him in his soul. But that the outward commission of evil is restrained by laws, both in the spiritual and in the natural worlds, because society could not otherwise subsist, is a truth which requires no explication. It may be expedient however to illustrate this position, that without those external restraints, it would not only be impossible for society to subsist, but also that the whole human race would inevitably perish. Man is wholly possessed by two kinds of love, the love of ruling over all, and the love of possessing the wealth and property of all; these two loves, if the reins be given to them, are unlimited in their career: all the hereditary evils, in which man is naturally born, are chiefly derived from these two kinds of love: the sin of Adam consisted only in this, that he wished to become as God, which evil inclination was infused into him by the serpent, hence in the curse pronounced against him it is said, "*that the earth shall bring forth to him thorns and thistles,*" Gen. iii. 5, 18; which signifies every kind of evil, and its attendant falses. All such as are enslaved to those two kinds of love regard themselves alone as a sort of single central point, in which, and for which, all other things and persons were created; they are therefore void of compassion, void of the fear of God, and void of love towards their neighbour; and in consequence are full of unmercifulness, savageness, and cruelty, attended with an infernal covetousness and greedy desire of robbing and plundering other people; to effect which purposes they stop at no sort of craft and treachery. Such evil propensities are not innate in the beasts of the earth, for they never kill and devour one another from any other love than that of satisfying their hunger, or protecting themselves from danger; so that an evil man, considered as to those loves, is more savage, fierce, and vile, than any beast. That this is a true description of man, as to his internal state, is plain from what is observable in cases of se-

ditions tumult, when a lawless mob throws off all the restraints of obedience to civil authority ; it is plain also from the horrid butchery and rapine which take place when a besieged city is delivered up to pillage ; for when the conquerors have full liberty to vent their fury upon their enemies, scarcely one is found to abstain, until the drum gives the signal to desist. Hence it is evident, that unless men were kept in awe by the fear of punishment which the law inflicts, not only would it be impossible for society to subsist, but the whole race of mankind must inevitably perish. These evils natural to man can only be removed by the true use of free-will in spiritual things, which consisteth in fixing the mind intently on such thoughts as relate to its state of life after death.

499. This subject is capable of receiving further illustration by the following comparisons : unless all created things, both animate and inanimate, possessed some kind of free determination, there could be no creation ; for without freedom of determination, in natural things, as respects the brute creation, they would have no choice of food conducive to their nourishment and preservation, nor would they have any power of procreation, nor of taking care of their young, consequently they must cease to exist. Supposing the fish of the sea, and the shell fish in its depths, to be deprived of this freedom, it is plain, that there could be neither fish nor shell-fish. In like manner unless every insect was gifted with the same freedom, there could be no silk-worm to produce silk, nor bee to produce honey and wax, nor butterfly to sport with its partner in the air and feed on the juices of flowers, exhibiting an emblem of the blessed state of man in the heavenly atmosphere, when, like this insect, he casteth off his outward terrestrial covering. Unless again there was something analogous to freedom of determination in the soil of the earth, in the seed sown

in it, and in all the parts of the plant or tree thence produced, in its fruits, and also in its new seeds, there could be no vegetable of any kind. The same must of necessity be the case with every metal, and with every stone, whether precious or common, nay, with every the smallest grain of sand, for there could be no such thing as metal, stone, or grain of sand, unless each possessed somewhat analogous to such freedom: for even these mineral substances freely imbibe the æthereal particles, and breathe forth their native essences, and cast off what is obsolete, and renew themselves with fresh substances, in consequence of which each is encompassed with its circum-ambient sphere, as the magnet with a magnetical sphere, iron, copper, silver, gold, stone, nitre, and sulphur, each with a sphere according to their respective natures and qualities; nay the very dust of the earth exhales also its particular sphere compounded of various properties, by which the inmost parts of every seed are impregnated, and its prolific principle caused to vegetate: indeed without such an exhalation from every particle of dust, there could be neither beginning nor continuance of vegetation, for the earth cannot possibly penetrate, with its dust and water, into the inmost centre of the seed sown in it, otherwise than by the minute particles exhaled from it; as into a "*grain of mustard seed, which is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree,*" Matt. xiii. 31, 32. Since then all created objects are endowed with freedom of determination, each according to its nature, how much rather ought man to be endowed with the same freedom, according to his nature, which is, to become a spiritual being! It is a great truth, therefore, that man enjoys free-will in spiritual things from the day of his birth till the day of his death, and afterwards to all eternity.

X. THAT IF MAN WERE DESTITUTE OF FREE-WILL IN SPIRITUAL THINGS, IT WOULD BE POSSIBLE FOR ALL MEN THROUGHOUT THE WHOLE WORLD, IN THE COMPASS OF ONE DAY, TO BE INDUCED TO BELIEVE IN THE LORD ; BUT THE REASON WHY THIS IS IMPOSSIBLE, IS, BECAUSE NOTHING REMAINS WITH MAN, BUT WHAT IS RECEIVED WITH FREE-WILL.

500. The consequence of not understanding the nature of the divine omnipotence is a belief in the truth of this position, that God could, without gifting man with free-will in spiritual things, induce all the inhabitants of the earth to believe in Him within the compass of a day. They who do not conceive aright of the divine omnipotence, may imagine either that there is no such thing as order, or that God can alike act contrary to order and according to it; when nevertheless without it there could have been no creation. It is a primary law of order, that man should be an image of God, consequently that he should be perfected in love and wisdom, and thus become more and more such an image, this is the intent of God's continual operation on him; but without free-will in spiritual things, by which he has the power to turn himself to God and enter into mutual conjunction with Him, such operation would be to no purpose, because the end designed could not possibly be accomplished. For order is that, from which and according to which, the whole world, with all and every thing it contains, was created, on which account God is called Order Itself; so that it is the same thing to speak of acting contrary to order, or contrary to God. Even God Himself cannot possibly act contrary to His own divine order, because that would be to act contrary to Himself; of course He leads every man according to order, that is according to Himself, endeavouring, as Order, to bring the wandering and backsliding into order, and to reduce the disobedient to order. Supposing it possible for man to have been created without

free-will in spiritual things, what could have been more easy to an Omnipotent God, than to cause all mankind to believe in the Lord? Would it not have been in His power to have conferred this faith on every man, both immediately and mediately? immediately by His absolute power, and by making that operation of it, which is continually at work to effect man's salvation, irresistible, or mediately by exciting the pangs of remorse in his conscience, by inflicting mortal convulsions on his body, and keeping him under the constant alarms of death if he refused to receive that faith? Might he not also have used other means to produce this effect, such as laying open the infernal kingdom and terrifying him with the presence of devils holding burning torches in their hands, or raising up from the dead his friends and acquaintances to alarm him under the shapes of terrible apparitions? But to this reasoning we may reply in the words of Abraham to the rich Man in hell; "*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,*" Luke xvi. 31.

501. It may possibly be asked, why miracles are not wrought in our days, as they were formerly; from a presumption that, if they were wrought, every man would instantly give a hearty assent to the truths of religion. But the reason why miracles are not wrought now as in former times is, because miracles carry compulsion with them, and take away man's free-will in spiritual things, and change him from a spiritual into a natural agent. Since the time of the Lord's coming into the world, every one that is born in a Christian country hath a capacity to become spiritual, which is effected solely by the Lord through the Word; but this capacity would be destroyed if his faith were influenced by miracles, since these, as just observed, carry compulsion with them, and take away his free-will in spiritual things, and all compulsion in such matters only influences the natural man, closeth up the spiritual man which is the

true internal man as with a door, and depriveth it of all capacity of seeing any truth in the light ; the consequence of which is that the man afterwards reasons respecting spiritual things from the natural man alone, which sees every thing truly spiritual in an inverted view. Miracles indeed were wrought previous to the Lord's coming into the world, and the reason was, because the members of the church at that time were mere natural men, to whom spiritual things, such as are those of the internal church, could not be opened, for if so they would have profaned them ; hence too all their divine worship consisted in rituals, which represented and signified the internal things of the church, and to the exact performance of which there was no possible method of engaging them, but by miracles ; but that even these were insufficient for the purpose, by reason that those representative rituals contained within them a spiritual internal, is plain from the case of the children of Israel in the wilderness, who though they had witnessed so many miracles wrought in Egypt, and afterwards that greatest of all on mount Sinai, yet when Moses was absent from them for about a month, danced around a golden calf, and cried aloud that that idol had brought them forth out of Egypt : equally rebellious was their behaviour in the land of Canaan, notwithstanding the extraordinary miracles wrought by Elijah and Elisha, and lastly the truly divine miracles wrought by the Lord. There is also this especial reason why they are not wrought at this time, which is, because the church hath taken away from man all freedom of will, by insisting that he cannot possibly contribute any thing towards the reception of faith, nor towards conversion, nor in general towards salvation, as may be seen above, n. 464. The effects of such a belief are, to render him more and more natural ; and the natural man, as just observed, beholds every thing of a spiritual nature under an inverted aspect, and consequently in thought opposeth it : where this is the case, the superior region of the human mind, where free-will

in spiritual things principally resides, is closed up, and if miracles were then to be wrought, and spiritual things to appearance confirmed by them, they would only occupy the inferior region of the mind, which is merely natural, whilst all sorts of false notions respecting faith, conversion, and salvation, would remain in the region above; the consequence of which must be, that satans would have their habitation above, and angels beneath, like vultures over poultry; and after some time the satans would break down the barrier between, and would rush with all fury upon the spiritual things below, and would not only deny, but would also blaspheme and profane them; hence the latter state of such a man would be worse than the first.

502. The man who is rendered merely natural by imbibing false notions respecting the spiritual things of the church, must needs conceive of the divine omnipotence as being above order, consequently as independent of it; wherefore in the wildness of imagination he would ask, "To what purpose did the Lord come into the world, and adopt this mode of accomplishing the work of redemption, when God, by His omnipotence, might have effected the same redeeming work in heaven, without coming down here on earth? Why was not the whole race of mankind, without exception, saved by redemption, and why is the devil permitted to prevail in man over the Redeemer? Why is there such a place as hell? Hath not God, by virtue of His omnipotence, power to destroy it, to rescue thence its inhabitants, and make them angels of heaven? For what purpose is the final judgment? Could not God translate all the goats on the left hand to the right, and there change them into sheep? Why did God cast down the angels of the dragon, and the dragon himself, from heaven, when He might have converted them into angels of Michael? Why doth He not give faith alike to all, and impute to them His Son's righteousness, and so remit their sins, justify and sanctify them? Why doth He

not endow the beasts of the earth, the birds of the air, and the fish of the sea, with the gift of speech, and give them understanding, and introduce them together with men into heaven? Why did He not originally, or doth not still, make the whole face of the earth a paradise, where there should be no tree of the knowledge of good and evil, nor any serpent; but every hill should run down with generous wines, and should produce gold and silver, each in its native state; and where all the inhabitants might live as images of God in singing and jubilee, and thus in perpetual festivity and joy? Would not all this be worthy of an Omnipotent God?" These are the questions he would ask, with many more idle ravings of a similar kind. But, my friend, these fancies are all vain and futile: the divine omnipotence doth not exist without order: God Himself is order; and since all things were created from God, they were also created from order, in order, and for it. There is likewise a certain order for which man was created, and this is, that his blessedness or misery should depend on free-will in spiritual things: for as was observed above, without free-will it would have been impossible for man to have been created, or even beasts, birds, or fish; the brute creation however enjoy only natural free-will, whereas man enjoys both natural and spiritual together.

503. To the above I shall add the following MEMORABLE RELATIONS.

FIRST. I was once informed that a meeting was convened in the spiritual world, in order to deliberate on man's free-will in spiritual things. The learned from all quarters, who had thought much on the subject in the world where they had formerly lived, and many of whom had been present at councils, either greater or lesser, held both before and since the council of Nice, were there assembled. The place of meeting was a kind of round temple, not unlike that at Rome, called the Pantheon, which had formerly been

consecrated to the worship of all the gods, but was afterwards dedicated, by the Pope's order, to the worship of all saints and martyrs. In this temple, close to the walls, were species of altars, and at every one seats, on which the members of the assembly reposed themselves, leaning with their elbows on the altars, as on so many tables. There was no president appointed to regulate their proceedings, but each person, as his fancy directed, stood forth in the midst of the council, and disclosed the sentiments that he cherished in his breast; and, what appeared to me surprising, all the members of the assembly were full of confirmations in favour of man's utter impotence in spiritual things, and consequently ridiculed the notion of free-will. When all were assembled, a certain person stepped forth into the middle of the assembly, and with a loud voice delivered himself to the following effect: "Man possesseth no more free-will in things spiritual, than Lot's wife did after she was turned into a pillar of salt; for supposing him to enjoy any greater share of free-will than this, he would of himself seize and lay claim to the faith of our church, which teaches, that God the Father giveth faith *gratis*, out of His free-will and good pleasure, to what persons soever, and at what times soever, He sees meet; which good pleasure and free grace could in no wise belong to God, in case any freedom or good pleasure be allowed unto man, so that he may claim that gift unto himself; and the consequence of this must be, that our faith which is a bright star, shining day and night before us, would be dissipated, as a falling meteor is dissolved into air." After him another rose hastily from his seat, and said, "Man enjoyeth no more free-will in spiritual things, than a beast, nay, than a dog, for supposing him possessed of free-will, he would do good of himself, when nevertheless all good is from God, and no one can take any thing except it be given him from above." After him another started from his chair, and with a loud voice exclaimed, "The free-will of man in spiri-

tual things even as to the capacity of discerning, is not greater than the sight of an owl in the day time, nay, than that of a chicken whilst it is yet hidden in the egg. In such matters he is as blind as a mole; for if he were capable of discerning clearly what belongs to faith, salvation, and eternal life, he would suppose too that he could regenerate and save himself, which he would likewise attempt to do, and thus would profane his thoughts and actions with his own merits." Then another rushed into the midst of the congregation, and delivered this opinion: "Whosoever, since the fall of Adam, imagines he has the power either to will or to understand any spiritual matters, is out of his senses and a madman, for in such a case he must needs suppose himself a kind of god or deity, possessing a share of divine power in his own right." This person was succeeded by another, who ran panting into the midst, with a book under his arm called *FORMULA CONCORDIÆ*, whose orthodoxy, as they term it, the Evangelical Protestants bind themselves by oath to believe: and he opened the book, and read out of it the following passage: *That man is altogether corrupt and dead to what is good; consequently, that in the nature of man since the fall, before regeneration, there doth not abide or remain a single spark of spiritual strength, whereby he may be prepared for the grace of God, either to apprehend it when offered, or of himself, and by himself, to be capable of receiving it; or in spiritual things to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply or accommodate himself to grace, or contribute any thing of himself in the least respect towards conversion. And further, that man, in respect to spiritual things, such as regard the salvation of the soul, is like the pillar of salt into which Lot's wife was changed, and like a stock or stone without life, which have neither the use of eyes, mouth, nor any other senses. Yet still he enjoyeth a locomotive power, by virtue whereof he can govern his outward members, attend public worship, and hear the Word and the Gospel."*

(This passage occurs in my edition, pages 656, 658, 661, 662, 663, 671, 672, 673.) After this they all joined together and exclaimed, "This is truly orthodox." I was standing near, very attentive to all that passed; and being much warmed in spirit, I asked with a loud voice, "If ye thus make man a pillar of salt, a beast, blind and mad, in regard to spiritual things, what then do you make your theology? Is not this in all and every part of it spiritual?" To this after a short silence they replied, "In our whole system of theology nothing at all is spiritual which reason comprehends: our faith in it is alone spiritual, but this we have carefully closed up to prevent its being looked into, and have taken especial care that not a single spiritual ray shall proceed thence and appear to the understanding; moreover we insist that man cannot by any determination of his own contribute at all towards the receiving that faith: we have also separated charity from all relation to what is spiritual, and have made it a mere moral virtue; and so we have done likewise with the decalogue. With respect to justification, remission of sins, regeneration, and consequent salvation, we in like manner hold nothing to be spiritual, asserting them all to be the operations of faith, but in what manner produced we are altogether ignorant. In the place of repentance we have adopted contrition; and lest it should be supposed that this is of a spiritual nature, we have separated it from all connection with faith. On the subject of redemption we have likewise adopted none but merely natural ideas; the chief of which are, that God the Father had included the whole race of mankind under the curse; that His Son took that curse upon Him, and suffered Himself to be crucified, and so moved His Father to compassion; not to mention other similar doctrines, in which you will discover nothing spiritual, but all merely natural." When they had thus explained their sentiments, in the warmth of zeal, with which I was before influenced, I thus continued

my discourse : “ Supposing man to have no free-will in spiritual things, what would he be in such a case but a mere brute ? For is not this the chief distinction which raises man above the brute ? On this supposition too would, not the church be exactly like the black face of a chimney-sweeper, the only white spots about which are in his eyes ? And what would the Word be but an empty volume ? What is more frequently said and insisted on in the Word, than this, that a man ought to love God and his neighbour, and also to have faith, and that he will receive life and salvation according to his love and belief ? Who hath not a capacity to understand and do those precepts which are contained in the Word, and in the decalogue ? How could God have prescribed and ordained such duties, unless he had given man such a capacity ? Tell a plain rustic, whose mind is untainted with theological fallacies, that he hath no more power than a stock or a stone to understand or will any thing touching faith, and charity, and salvation, and that he cannot apply or accommodate himself to receive such gifts, will he not laugh heartily at your information, and exclaim, ‘What wilder fancies can be uttered ? What then have I to do with either priest or preaching ? What is a church more to me than a stable, and what the worship of God more than the handling of a plough ? Oh what madness is it to talk at this rate, what excess of folly ! Who denieth that all good cometh from God ? But is it not given to man to do good of himself from God, and in like manner to believe ?’ On hearing these words they all exclaimed, “ We, whose instructors were orthodox, deliver orthodox sentiments ; but you, with your rustic tutor, talk like a rustic”. At that instant a thunderbolt fell from heaven, and for fear of being consumed by it, they rushed out tumultuously, and fled away, each to his own home.

504. THE SECOND MEMORABLE RELATION.

I was once in interior spiritual sight, such as the angels of the higher heaven enjoy, but was at the time in the world of spirits: and I observed two spirits not far from me, yet distant from each other, and I apperceived that one of them loved good and truth, and so was in conjunction with heaven, and that the other loved evil and the false, and so was in conjunction with hell. I drew nigh and called them both to me, and from their tones of voice and answers I collected that they both enjoyed the same power of apprehending truths, of acknowledging them when apprehended, consequently of thinking from understanding, and also of directing and determining their intellectual powers at pleasure, and their powers of will as it seemed good to them, and of course that they both enjoyed the same free-will as to rational matters. I further observed, that in consequence of that freedom in their minds, there appeared a lucidity extending from the first seat of vision, which is that of perception, to the last seat, which is that of the eye: but when the spirit who loved evil and the false was left to himself, I took notice, that a smoke as it were ascended from hell and extinguished the lucidity which was above the memory, and occasioned a thick darkness there, like that of midnight, and also that the smoke, being kindled into a blaze, burnt like flame, and illuminated the region of the mind which was below the memory, in consequence of which he conceived in his thoughts terrible falses, arising from the evils of the love of self. But when the other spirit, who loved good and truth, was left to himself, I observed, as it were, a mild gentle flame flowing down out of heaven, which illuminated the region of his mind above the memory, and likewise the region below it, even to the eye; and that the light occasioned by that flame shone brighter and brighter, in proportion as, from the love of good, truth influenced his perceptions and thoughts. From what I observed it was evident to me,

that every man, whether he be good or evil, enjoys spiritual free-will, but that, with the wicked, hell sometimes extinguisheth it and with the good, heaven exalteth and kindleth it. After this I entered into conversation with each, and first with the spirit who loved evil and the false: and after making some enquiries about his condition, I mentioned free-will; at which he took fire and said, "Ah! what madness is it to believe that man enjoys free-will in spiritual things! For who can apply faith to himself, or do good of himself? Do not the clergy at this day teach, and ground their doctrine on the Word, that no one can take any thing except it be given him from above? And did not the Lord Christ say to His disciples, 'Without Me ye can do nothing?' To which I add, that no one can move his foot or hand to do any good, nor his tongue to speak any truth from good; wherefore the church, under the direction of her wise children, hath concluded, that man hath no more power to will, understand, or think anything spiritual, or indeed to accommodate himself so to will, understand, or think, than a stock or stone; and that therefore faith is inspired by God of His good pleasure, He alone possessing the most free and most unbounded power; which faith through the operation of the Holy Ghost, without any labour or exertion on man's part; produceth all the graces and virtues which the unlearned ascribe to him." After this I talked with the other spirit, who loved good and truth: and after making some enquiries about his state and condition, when I mentioned free-will he said, "What madness is it to deny free-will in spiritual things! Who hath not power to will and to do good, and to think and speak truth, of himself from the Word, consequently from the Lord who is the Word? for the Lord hath said, bring forth good fruits, and believe on the light, and also, love one another, and love God; again, 'He that heareth and doeth My commandments, He loveth Me, and I will love him;' not to mention a thousand other passages

in the Word to the same purpose. Of what use now would the Word be, supposing man had no power to will and think, to do and speak, what is commanded in it? Without he had such a power, what would religion and the church be, but like the wreck of a ship lying at the bottom of the sea, with the pilot standing on the top of the mast, and crying out, 'I have no power to do any thing,' whilst he sees the other sailors take to the boats, hoist their sails, and make their escape. Was not free power granted to Adam either to eat of the tree of life, or of the tree of the knowledge of good and evil? And as by virtue of this freedom he ate of the latter tree, therefore smoke arising from the serpent, that is from hell, entered into his mind, on which account he was cast out of paradise and cursed: nevertheless he did not lose his free-will, for it is written, that the way to the tree of life was guarded by a cherub, without which precaution he might still have been desirous to eat of it." As he uttered these words, the other spirit, who loved evil and the false, said, "I leave what I have heard and retain what I have asserted; for who doth not know that God alone hath life, and consequent activity, and that man of himself is dead, and consequently merely passive; how then can such a being, who in himself is dead and merely passive, take to himself any thing alive and active?" To this I replied, "Man is an organ of life, and God alone is life, and God infuses His life into the organ and all its parts, as the sun infuses its heat into a tree and all its parts; and God granteth man a sense that the life in himself is as if it were his own, and is desirous that he should have such a sense of it, to the intent that he might live, as of himself, according to the laws of order, which are as many in number as the precepts of the Word, and might thus dispose himself to receive the love of God; nevertheless God continually, with His finger as it were, holds the perpendicular tongue which is over the balance, in order to moderate its motions, but still He never violates

free-will by compulsion. A tree cannot receive any thing which the heat of the sun introduceth through the root, unless it acquire a degree of warmth and heat in all its filaments, nor can the elements rise through the root, unless all its filaments, by virtue of the heat received, also give out heat, and thus contribute to the passage. This is precisely the case with man, in consequence of the heat of life he receiveth from God: but still he differeth from the tree in this respect, that he feels the life in himself as his own, although it is not his; so far however as he believes it to be his, and not God's, he receives from God, the light of life, though not the heat of love, but the heat of love from hell, which being of a gross nature, obstructeth and closeth up the purer branches and fibres of the organ, just as impure blood doth the capillary vessels of the body: thus man from a spiritual being, maketh himself a merely natural one. His free-will is a consequence of this circumstance, that he hath a sense of life being in himself as his own; and God permits him to have such a sense in order to effect conjunction, which cannot be effected unless it be reciprocal, and it becomes reciprocal when man acts from freedom altogether as of himself. Had not God permitted him to have such a sense, he would not have been man, nor a subject of eternal life; for the faculty of reciprocal conjunction with God is what makes him a man and not a beast, and is the true ground and cause of his living after death; and this is an effect of free-will in spiritual things." As I ended these words, the evil spirit removed himself to a distance from me: and straightway, I saw a swift darting serpent, called by the ancients, *prester*, upon a tree, which held forth some fruit gathered from it to a certain person: I went instantly towards the place; and there, instead of the serpent, appeared a monster of a man, whose face was so covered with a beard that no part was visible but his nose; and instead of the tree there was

a fiery stump, by which stood the spirit into whose mind the smoke from hell had before entered, and who afterwards rejected all belief of free-will in spiritual things. Then on a sudden a like smoke arose from the stump, and overspread them both; and being thus removed from my sight, I departed: but the other spirit, who loved good and truth, and asserted man's free-will in spiritual things, accompanied me home.

505. THE THIRD MEMORABLE RELATION.

I once heard a noise like the collision of two mill-stones against each other; but as I approached towards the place from whence it came, it ceased, and I saw a narrow gate leading obliquely downwards to a certain vaulted house, which consisted of many apartments, divided into small cells, in each of which sat two persons collecting passages from the Word to confirm the doctrine of justification by faith alone: one collected and the other transcribed, and this they did alternately. I went towards one of the cells, which was near the door, and asked what they were collecting and writing: they said, "On the ACT OF JUSTIFICATION, OR ON FAITH IN ACT, which is essential, justifying, quickening, and saving faith, and the chief doctrine of the church in our part of Christendom." Then I said, "Tell me some mark or sign of that act, when that faith is introduced into the heart and soul of man." They replied, "The sign of that act is momentary or instantaneous, when a man under the anguish of condemnation for sin, and contrition on that account, thinketh of Christ as having taken away the condemnation of the law, and lays hold with confidence of this His merit, and keeping it in his thoughts, approaches and prays to God the Father." Then I said, "Suppose it to be so, and that this act is instantaneous, yet how am I to conceive what is asserted of this act, that man contributes nothing towards it, any more than if he were a stock or a stone, and that he hath no power to

begin, will, understand, think, operate, co-operate, apply and accommodate himself to this act? Tell me, how doth this agree with what you said, that the act taketh place when man is thinking about the justice of the law, and about the removal of its condemnation by Christ, in consequence of which he lays hold with confidence of His merit, and approacheth and prayeth to God the Father with this in his thoughts? Are not all these things done by man?" They answered, "Not by man actively, but passively." I replied, "How can any one think, have confidence, and pray, passively? If you at such times take away man's activity and co-operation, do not you take away also his capacity of reception, consequently whatever belongeth to him as man, and with it the act itself? And what doth the act become in this case but something purely ideal, such as is called a mere mental entity? I trust that ye are not of those who believe, that such an act taketh place only among the predestinate, who are utterly unacquainted with any infusion of faith in themselves, and who might throw a cast of dice, and by that hope to ascertain whether faith is infused into them or no: on which account do you, my friends, believe, that man, with respect to faith and charity, operates of himself from the Lord, and that without this operation, your act of faith, which ye call the chief doctrine of the church in the Christian world, is but a mere pillar or statue, like Lot's wife, which being touched with a scribe's pen or finger nail, makes a tinkling noise, because it is composed of nothing but salt: Luke xvii. 32. I use this comparison, because as to that act ye make yourselves just like statues." As I spake these words, one of them took up a candlestick, with intent to throw it violently at my face, but the candle suddenly going out, he threw it against the forehead of his companion; at which I smiled and departed.

506. THE FOURTH MEMORABLE RELATION.

I saw in the spiritual world two flocks, the one of GOATS, the other of SHEEP: I wondered who they were, for I knew that the animals seen in the spiritual world are not animals, but correspondences of the affections, and the thoughts flowing from thence, of those who are on the spot: so I approached nigher, and as I approached, the likeness of animals disappeared, and instead of them I saw men; and it was shewn me, that those who formed the flock of goats, were such as had confirmed themselves in the doctrine of justification by faith alone, and those who formed the flock of sheep, were a company of such as had believed that charity and faith were one, even as good and truth are. I then spoke with those who had appeared like goats, and said, "Why are you thus assembled?" The greater part of them were of the clergy, and possessed extraordinary notions of themselves on account of the fame of their erudition, because they were skilled in the mysteries of justification by faith alone. They informed me that they were assembled to form a council; for they had heard that it had been affirmed that Paul's saying, in Romans, chap. iii. verse 28, "*Therefore we conclude that a man is justified without the deeds of the law,*" was not rightly understood; for it was said that by faith, in that passage, was not understood the faith of the present church, which is directed towards three divine persons from eternity, but a faith in the Lord God the Saviour Jesus Christ, and that by the deeds of the law were not understood those of the law of the decalogue, but those of the Mosaic law peculiar to the Jews; and that by a wrong interpretation of these few words, two enormous falsities had been adopted, which were, that by the faith there mentioned the faith of the present church was meant, and by the deeds of the law, those of the law of the decalogue; whereas Paul did not mean these deeds, but the deeds

of the Mosaic law that were peculiar to the Jews, which clearly appeared from his own words to Peter, whom he accused of judaizing, when he knew nevertheless, "*that a man is not justified by the deeds of the law, but by the faith of Jesus Christ,*" Gal. ii. 16; where by the faith of Jesus Christ* is meant a faith directed towards Him and derived from Him: and because by the deeds of the law are meant the deeds of the Mosaic law, he hath therefore distinguished between the law of faith and the law of works, and between the Jews and the gentiles, or the circumcision and the uncircumcision, and by the circumcision is there meant Judaism, as in all other places; and he even closes those sayings by these words, "*Do we then make the law void through faith? God forbid: yea, we establish the law,*" Rom. iii. 31: he also saith in the preceding chapter, "*Not the hearers of the law are just before God, but the doers of the law shall be justified,*" Rom. ii. 13; as also, verse 6, "*That God will render unto every man according to his deeds;*" also, "*We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,*" 2 Cor. v. 10; besides many other passages of the same apostle; from whence it appears, that Paul rejected faith without good works, as well as James, in his Epistle, chap. ii. 5, 17 to 26. That Paul understood the deeds of the Mosaic law, which was made for the Jews, is further affirmed to be evident from this circumstance, that every statute passed for the Jews, is in Moses called the law, thus the works of the law; this appears from the following passages: "*This is the law of the sacrifice of peace-offering,*" Levit. vii. 11, and 37; "*This is the law of the burnt-offering, of the meat-offering, of the trespass-offering, for the consecration, for the sacrifice and peace-offering,*" Levit. vii. 37;

* See above, n 338.

"This is the law of beasts and of fowls," Levit. xi. 46, and following verses; *"This is the law of her that hath borne a male or a female,"* Levit. xii. 7; *"This is the law of the plague of leprosy,"* Levit. xiii. 59, xiv. 2, 32, 54, 57; *"This is the law of him that hath an issue,"* Levit. xv. 32; *"This is the law of jealousy,"* Numb. v. 29, 30; *"This is the law of the Nazarites,"* Numb. vi. 13, 21; *"This is the law when a man dieth in a tent,"* Numb. xix. 14; *"This is the law of the red heifer,"* Numb. xix. 2; *"The law for a king,"* Deut. xvii. 15 to 19; nay, the whole book of Moses is called *"the book of the law,"* Deut. xxxi. 9, 11, 12, 26; as also in Luke ii. 22, xxiv. 24, John i. 46, vii. 22, 23, viii. 5. To this also it is added, that it might be seen in Paul, that a man must live according to the law of the decalogue, and that it is fulfilled by charity, Rom. xiii. 8, 9, 10, 11; and also that he says, *"Now abideth faith, hope, and charity, but the greatest of these is charity,"* 1 Cor. xiii. 13, and not faith. These assertions, they informed me, were what they were assembled to consider. So, not to disturb them, I withdrew; and then again, afar off, they appeared like goats, sometimes as lying down, and sometimes as standing up, but they turned themselves away from the flock of sheep: they appeared as lying down when they were in deliberation, and as standing up when drawing their conclusions. I kept my sight fixed on their horns, and wondered to see that the horns on their foreheads sometimes appeared as projecting forward and upwards, sometimes as bent towards the back, and at last as quite bent back. Then of a sudden they turned towards the flock of sheep, yet still they appeared as goats: so I approached them again, and asked what they had determined on: they said, *"They had concluded that faith alone produceth the goods of charity, as a tree produceth fruits."* But just then a clap of thunder was heard, and a flash of lightning was seen from above; and presently an angel appeared standing between the two flocks, who cried

to the flock of sheep, "Do not hearken to them; they have not receded from their former faith, which is, that faith alone justifies and saves, and that actual charity is of no avail: neither is faith as a tree, but man; but repent ye, and look to the Lord, and ye shall have faith. Faith before repentance is not a faith in which there is any life." Then the goats, with their horns bent backwards, were desirous to approach the sheep; but the angel standing between them, divided the sheep into two flocks, and said to those on the left, who favoured the goats, "Adjoin yourselves to the goats, if you will, but I assure you that a wolf will come, that will seize them, and you along with them."

But after the two flocks of sheep were separated, and those on the left had heard the threatening words of the angel, they mutually looked at each other, and said, "Let us converse with our former companions." Then those on the left spoke to those on the right, saying, "Why do ye separate from our pastors? Are not faith and charity one thing, as a tree and its fruits are? For a tree by its branches is continued into its fruit, and if a part of the branch, by which the tree by continuation flows into its fruit, is broken off, will not the fruit perish, and along with it the seed of the tree that should serve for a future growth? Ask our priests whether it is not so." They then asked the priests, and these looked round to the rest, who winked at them to say that the flock had spoken well: the priests then answered, "Ye have spoken aright; but as to what concerns the continuation of faith into good works, as of a tree into its fruit, we are acquainted with many mysteries, but this is not the place to make them public: for in the band or thread connecting faith and charity, there are many little knots, which we, who are of the priesthood, are alone able to untie:" Then one of the priests who was among the sheep on the right, arose and said, "They have answered you, that this matter is so, but to their own party, that

it is not so, for they think otherwise." The first enquirers asked therefore, "How do they think? Do they think as they teach?" He said, "No, for they think that all the good of charity, which is called good work, done by man with a view to salvation and eternal life, is not in the least degree good, because they suppose that in a work done by him, he seeks to save himself, and arrogate to himself the righteousness and merit of the one Saviour as his own, and that this is the case in every good work in which he is sensible of the interference of his own will; wherefore they assert that there is no sort of conjunction whatever between faith and charity, and that faith is not even retained nor preserved by good works." But those on the left said, "What thou has asserted of them is not true; for do they not openly preach to us charity and its works, which they call the works of faith?" To this he answered, "Ye do not understand their preachings; for none but such of the clergy as may be present attend to and understand their meaning; for they mean only moral charity, the civil and political goods of which are what they call the good works of faith, although they are not really so, for an atheist can do such works in like manner, and under the same form; wherefore they maintain unanimously, that no man is saved by any works, but by faith alone. But I will illustrate this by comparisons, thus: an apple-tree produces apples; but they assert, that if a man does good works for the sake of salvation as this tree produceth apples by continuity, then the apples are inwardly rotten, and full of worms. Again: a vine produces grapes; but they assert, that if a man should do spiritual good, as a vine produceth grapes, he would produce only wild grapes." But then they asked, "What then is the nature of their goods of charity, or of those works which they consider as the fruits of faith?" He answered, "Perhaps they are some secret operations, wholly imperceptible, the abode of which

is somewhere near faith, with which, however they have no coherence, being but like a man's shadow, which is behind him when he looketh towards the sun, and is not observable to him unless he turn himself backwards; nay I may even say, that they are like the tails of horses, which are now commonly cut off in many places, from a supposition that there is no use in retaining them, and that if suffered to continue attached to the horse they would be very liable to get defiled." Having heard this, some one in the flock of sheep on the left said, in great indignation, "There certainly is some kind of conjunction, or else how can they be called the works of faith? Perhaps the goods of charity are insinuated by God into the voluntary works of man by some kind of influx, or by some affection, aspiration, inspiration, incitement, and excitation of the will, some tacit perception in the thought, and hence by exhortation, contrition, and so by conscience, with a consequent impulse to action and obedience of the decalogue and the Word, either as an infant, or as one endowed with wisdom; or by some other means like these; for otherwise how could good works be called fruits of faith?" To these things the priest answered, "They do not allow this to be the case; and if they say that good works are produced by some such means, yet they so manage it, by other expressions in their sermons, as to prove that they are not from faith after all. Yet some of them do support such things, but then only as *signs of faith, and not as the bonds of connection between it and charity*. Some nevertheless have contrived a conjunction by the Word." The others then said, "Is there not a conjunction then?" But he answered, "They do not mean a real conjunction, but only the mere hearing of the Word; for they assert, that all the rational and voluntary faculties of man, are, in matters of faith, impure and meritorious, because in spiritual matters he can no more understand, will, work, and co-operate, than a block." But one of them,

hearing that man was thought to be in such a predicament as to all that belongs to faith and salvation, said, "I once heard a certain man say, 'I have planted a vineyard, now I will drink wine even to intoxication : ' But another asked him, ' Wilt thou drink wine out of thine own cup, held in thine own hand ? ' ' No, ' replied he, ' but out of an invisible cup, in an invisible hand : ' the first added, ' Then certainly thou wilt not be intoxicated. ' " The same man said, " But hear me, I pray ; I tell you, drink ye wine from the Word understood : do ye not know that the Lord is the Word ? Is it not from the Lord, and so is He not in it ? If therefore ye do good from the Word, do ye not do it from the Lord, from His own mouth and will ? And if ye then look to the Lord He will also lead and teach you, and ye will do it of yourselves from Him. Who, that executes any commission by the special command of a king, delivered from his own mouth, can say, I do this of myself, from my own command, and from my own will ? " After this he turned himself to the clergy and said, " Ye ministers of God, seduce not your flock. " On hearing these things, the greater part of the flock on the left, retired from the goats, and adjoined itself to the flock on the right side. Then some of the clergy said, " We have heard what we were unacquainted with before ; we are the shepherds of our sheep, and will not forsake them. " And they retired along with them. They then said, " This man hath spoken a true word : who can say, when doing a thing from the Word, and thus from the Lord, from His mouth and will, ' I do this of myself ? ' Or who can say, when doing any thing from a king, from his mouth and will, ' I do this of myself ? ' Now we see the Divine Providence, why a conjunction of faith and charity hath not as yet been found, which could be acknowledged by the ecclesiastical body : it could not be found, from the same reason that it could not even exist, for there was no faith in the Lord, who is the

Word, and from thence neither was there a faith from the Word." But the other priests, that were of the flock of goats, went away, waving their hats, and crying, "Faith alone, faith alone, shall endure for ever."

507. THE FIFTH MEMORABLE RELATION.

I was once engaged in discourse with the angels, and our closing subject of conversation was the lust of evil, in which every man is born : and one of them said, "In our world, they who are under the influence of lust, appear to us angels as ideots, but to themselves as supremely wise ; wherefore in order to draw them out of their infatuation, they are alternately let into it, and into the rational principle, which with them hath its abode only in their externals ; and in this state they see, acknowledge, and confess their insanity, but are still desirous to emerge again from their rational into their insane state, and do again cast themselves into it, as an escape from a state of compulsion and dissatisfaction into a state of freedom and delight ; thus they are inwardly delighted with lust, and not with intelligence. There are three universal loves of which every man is composed by creation ; the love of his neighbour, which is also a love of performing uses, and which is a spiritual love ; the love of the world, which is also a love of possessing wealth, and which is a material love ; and the love of self, which is also a love of exercising dominion over others, and which is a corporeal love. Man is truly man whilst the love of his neighbour, or the love of performing uses, constitutes the head, and the love of the world, or the love of possessing wealth, constitutes the breast and belly, and the love of self, or the love of dominion, constitutes the feet and soles of the feet ; but if the love of the world constitutes the head, he then becomes like a man hunch-backed ; but if the love of self constituteth the head, he becometh then like a man, not standing on his feet, but as it were on the palms of his hands, with his head downwards and his haunches upwards. When the love of performing uses constitutes the head, and

the two other loves constitute in order the body and feet, such a man appeareth in heaven of an angelic countenance, with a beautiful rainbow around his head ; but in case the love of the world or of wealth constitutes the head, he then appears, when seen from heaven, of a pale countenance like a corpse, with a yellow circle about his head ; but in case the love of self, or of exercising dominion over others, constitutes the head, he appears, when seen from heaven, of a dusky yet fiery countenance, with a white circle about his head." Hereupon I enquired, what was represented by circles about the head : They answered, " Intelligence : a white circle about the head, where the countenance is dusky and fiery, is a representative that the intelligence of such a person is in his externals or about him, but insanity in his internals, or within him : such a person also, when he is in the body, is wise, but when he is in the spirit is insane ; and no man is wise in spirit but from the Lord, in proportion as he is born again, and created anew by Him." As they uttered these words, the ground opened to the left, and through the opening I saw a devil arising of a countenance dusky and fiery, with a white circle about his head : and I asked, " Who art thou ?" He said, " I am Lucifer, son of the morning ; and because I made myself like unto the Highest, I was cast down, according to the description in Isaiah, chap. xiv." (Nevertheless he was not Lucifer but only fancied that he was.) And I said, " Since thou hast been cast down, how art thou able to rise again out of hell ?" He replied, " There I am a devil, but here I am an angel of light : dost not thou observe my head encompassed with a white zone ? Thou shalt see too, if thou art desirous, that amongst the moral I am moral, amongst the rational I am rational, and amongst the spiritual I am spiritual : I could also preach on occasion." Then I asked, " How didst thou preach ?" He answered, " Against cheats, adulterers, and all infernal loves ; nay, at such times I have called my-

self no longer Lucifer, but a devil, and have poured forth curses against self, for which I was commended and extolled to the skies : hence it is that I am called the son of the morning : and what I have often wondered at when I was in the pulpit, I thought no other but that I was speaking what was right and true ; but the cause of this was discovered to me, for I was then in my externals, which were at the time separated from my internals : yet notwithstanding this discovery, I was still not able to change myself, for I have elevated myself above the Most High, and raised myself up against Him." Then I asked him, "How couldst thou speak in such a manner, when thou wast thyself a cheat and an adulterer ?" He replied, "Whilst I am in externals, or in the body, I am one person, but when I am in internals, or in the spirit, I am another : in the body I am an angel, but in the spirit I am a devil : for in the body I am in understanding, but in the spirit I am in will, and understanding raiseth me upwards, but will carrieth me downwards ; and whilst I am in understanding, a white belt encompasses my head, but when the understanding yields itself subject to the will, and is made its servant, which is our last state, then the belt blackens and disappears, after which I can no longer ascend into this light." As he uttered these words, on a sudden seeing the angels who attended me, his countenance became enflamed, and his voice harsh, and he grew black, even as to the belt about his head, and fell down into hell through the opening by which he had risen up. On seeing and hearing what had passed, they who were present drew this conclusion, that man's nature and quality depend on the nature and quality of his will, and not of his understanding, for the will easily draws over the understanding to its party, and makes a slave of it. I then inquired of the angels, whence the devils derive rationality : and they said, "From the glory of the love of self ; for this love is encompassed about with glory, being the splendour

of its fire, and this glory raiseth the understanding almost into the light of heaven: for the understanding in every one is capable of being elevated according to the knowledges possessed by him, but the will can only be elevated by a life in conformity to the truths of the church, and of reason; hence it is that even atheists themselves, who from the love of self are in the glory of reputation and distinction, and thence in the conceit of their own intelligence, enjoy a more sublime degree of rationality than many others; but then this is only the case, when the thinking-principle of the understanding is uppermost in them, and not when the love principle of the will is uppermost, and the love-principle of the will possesseth the internal man, but the thinking-principle of the understanding the external." The angels further explained the reason why man is compounded of three kinds of love, viz. the love of uses, the love of the world, and the love of self, saying, "It is in order that he may think from God, and yet altogether as of himself: for in the human mind the highest parts are turned upwards toward God, the middle parts outwards towards the world, and the lowest parts downwards towards the body; and in consequence of these being turned downwards, he thinks altogether as of himself, when nevertheless it is from God."

508. THE SIXTH MEMORABLE RELATION:

" On a certain day there appeared before me a magnificent temple of a square form, whose roof was like a crown, arched above, and elevated round about: its walls were continued windows of crystal, and its gate of a pearly substance: within on the south side, verging towards the west, was a pulpit, on which, towards the right, lay the Word open, encompassed with a sphere of light, whose brightness surrounded and illuminated the whole pulpit: in the midst of the temple was a sacred place with a veil to cover it which at that time was removed,

“ and in it stood a cherub of gold, with a sword in his hand
“ that turned every way. Whilst I was taking a view of all
“ these things, and meditating upon them, the signification of
“ each object was discovered to me by an influx from above :
“ thus I saw that the temple signified a new church ; the gate
“ of a pearly substance, entrance into it ; the windows of
“ crystal, the truths which enlighten it ; the pulpit, the priest-
“ hood and preaching ; the Word, which was open upon the
“ pulpit, and illuminated the higher part of it, the revelation
“ of its internal sense, which is spiritual ; the sacred place
“ in the midst of the temple, the conjunction of that church
“ with the angelic heaven ; the cherub of gold within, the
“ Word in its literal sense ; the sword vibrating in his hand,
“ signified, that this sense of the letter is capable of being
“ turned every way, supposing only that it be applied to
“ favour any particular truth ; the removal of the veil before
“ the cherub, signified, that now the Word is laid open. Af-
“ terwards, when I approached nearer, I saw written over the
“ gate these words : NOW IT IS ALLOWABLE ; which signifi-
“ ed, that now it is allowable to enter intellectually into the
“ mysteries of faith. On seeing this writing it occurred to
“ my thoughts, how extremely dangerous it is to enter intel-
“ lectually into tenets of faith, formed from man’s own in-
“ telligence, and consequently consisting of falses ; and how
“ much more so to confirm them from the Word, so as to
“ close the understanding above, and by degrees below also,
“ and that to such a degree, that matters of a theological na-
“ ture are not only held in disgust, but are also obliterated
“ and effaced, just like writing on paper by worms, or the nap
“ on cloth by moths, whilst the understanding abides only in
“ political concerns, such as regard a man’s life in the state
“ to which he belongs, in civil concerns relating to his own
“ particular function, and in domestic concerns, or the busi-
“ ness of his own family ; in all which he attaches himself
“ continually to nature, being smitten with the love of her

“ from the fascinating pleasures which she presents, and feels
“ as enamoured as an idolater when he kisses the golden
“ image which he carries in his bosom. Now the tenets main-
“ tained at this day in all Christian churches, are derived, not
“ from the Word, but from man’s own intelligence, and con-
“ sequently consist of falses which yet are confirmed by some
“ passages out of the Word ; therefore amongst the Roman
“ Catholics, by the divine providence of the Lord, the Word
“ was taken out of the hands of the laity ; and though it
“ was left accessible among the Protestants, it was still
“ closed up by the maxim common amongst them, that the
“ understanding is to be kept bound under obedience to
“ faith. But in the New Church the case is totally reversed :
“ in this it is allowed to enter with the understanding,
“ and to penetrate into all its secrets, and likewise to confirm
“ them by the Word ; and the reason is, because its doctrinals
“ are a chain of truths revealed from the Lord by the
“ Word, and their confirmation by rational considerations
“ causes the understanding to be opened more and more up-
“ wards, and thus to be elevated into the light which the
“ angels of heaven enjoy, which light in its essence is truth,
“ and in this light the acknowledgement of the Lord as God
“ of heaven and earth is resplendent in all its glory. This is
“ meant by the writing over the gate of the temple, Now IT
“ IS ALLOWABLE, and also by the veil being removed from
“ before the cherub in the sacred place ; for it is one of the
“ canons of the New Church, that falsities close the under-
“ standing, and that truths open it. After this I saw as it
“ were an infant over my head, holding a paper in his hand,
“ who as he approached me grew up to the stature of a
“ middle sized man : he was an angel from the third heaven,
“ where all appear at a distance like infants : when he was
“ come near he presented me the paper, but as it was writ-
“ ten with letters of a rounded form, such as are used in
“ that heaven, I gave it him back, and requested him to ex-

“ plain the meaning of its contents in words adapted to the
 “ ideas of my thought : then he replied, “ The contents are
 “ these: FROM THIS TIME ENTER YE INTO THE MYST-
 “ TERIES OF THE WORD, WHICH BEFORE WAS CLOSED
 “ UP; FOR ALL ITS TRUTHS ARE SO MANY MIRRORS
 “ OF THE LORD.”

“ I was taken out of the hands of the Jews; and though it
 “ was left accessible among the Protestants, it was still
 “ closed up by the various common misunderstandings; that the
 “ understanding is to be kept bound, and obedience to
 “ faith. But in the New Church the case is totally reversed:
 “ in this it is allowed to enter with the understanding,
 “ and to penetrate into all its secrets, and therein to confirm
 “ them by the Word; and the reason is, because its doctrines
 “ are a chain of truths revealed from the Lord by the
 “ Word, and their confirmation by rational considerations
 “ causes the understanding to be opened more and more up-
 “ wards, and thus to be elevated into the light which the
 “ angels of heaven enjoy, which light is its essence is truth.
 “ And in this light the acknowledgment of the Lord as God
 “ of heaven and earth is resplendent in all its glory. This is
 “ meant by the writing over the gate of the temple, ‘Ye
 “ shall be able to enter, and shall see the veil being removed from
 “ before the cherubim to the sacred place; for it is one of the
 “ canons of the New Church, that whosoever shall be under-
 “ standing, and shall enter upon it. After this I saw as it
 “ were an infant over my head, holding a paper in his hand,
 “ who as he approached me grew up to the stature of a
 “ middle-aged man: he was an angel from the third heaven,
 “ whose appearance was like mine: when he was
 “ come near, he presented me the paper, but as I was writ-
 “ ing with letters of a rounded form, such as are used in
 “ that language, I gave it him back, and requested him to ex-

CHAPTER IX.

OF REPENTANCE*.

509. **A**FTER treating on faith, charity, and free-will, repentance comes next in order for consideration, since true faith and genuine charity are not attainable without repentance, and none can do the work of repentance without free-will. Another reason also for considering the subject of repentance in this place is, because the chapter on regeneration immediately succeeds it, and none can become regenerate before those more grievous evils, which render

* The contents of this chapter, like those of the former, demand the serious attention of the pious reader, who wishes to obtain a victory over sin, and to be established in the strength and power of a divine life, as his qualification to be admitted to the blessedness and glories of the New Jerusalem. In the present church, the necessity of repentance is acknowledged, and yet it is not acknowledged; it is acknowledged in word, but it is not acknowledged in practice. This is a sure consequence of the doctrine of justification by faith alone, which, asserting salvation to be an effect of God's immediate mercy, of course supposeth it possible for the soul to be saved, although it neither know nor renounce its sins. In opposition to this fatal doctrine, our enlightened author opens, in the following chapter, the true ground, nature, and necessity of Gospel-repentance; he shews that every soul is by nature born in innumerable sins, which are a consequence of that hereditary evil derived by long succession from its corrupt parents; he asserts the utter impossibility of such things being removed, until the soul know them in itself, acknowledge them, fight against them, and through the divine grace and power of the Redeemer, finally gain a victory over them. Herein, according to our enlightened au-

man detestable in the sight of God, are removed, and the removal of such evils can only be effected by repentance. What is an unregenerate man, but an impenitent man? And what is an impenitent man, but like a person in a lethargy, knowing nothing of the nature of sin, and therefore cherishing it in his bosom, and hugging it to his embraces, as an adulterer the partner of his shame? But in order to understand what repentance is, and what are its effects, it may be expedient to arrange the consideration of it under separate heads or articles.

I. THAT REPENTANCE IS THE FIRST CONSTITUENT OF
THE CHURCH IN MAN.

510. The fellowship, or communion, called the church, consists of all such persons as have the church abiding in them; and it gains admission into every one when he is regenerating; and every one becomes regenerate in proportion as he abstains from the evils of sin, and shuns them as he would shun troops of infernal spirits, whom he saw ready to assault him with burning torches, to cast him on a pile of fire. There are several things which, in the first stages of life, prepare man for the church, and introduce him into it, but acts of repentance alone effect a formation of the church in him. Acts of repentance are all such as make a man cease to will, and in consequence cease to practise evils, which are sins against God: for before this, man stands in an outer place with respect to regeneration; in which case, supposing any thought to enter his mind about eternal salvation, he turneth towards it, and presently away from it; for it penetrates no further than the ideas of

thor, consisteth the true nature of profitable repentance, and of Gospel-salvation; for as sin, or self, or Satan, (for all mean the same thing,) are thus removed and subdued, in the same proportion, and in no other, goodness and truth from the Lord are implanted in the soul, and with them the Lord Himself entereth, and establisheth the kingdom of His eternal life, peace, and blessing. Every unprejudiced and candid mind will readily acknowledge the truth of this doctrine; may he also be wise enough thoroughly to practise it!

his thought, thence makes its way into expressions of speech, and possibly also into some bodily gestures conformable to his words: but when such thought entereth into the will, it then gains a place in man, for the will is the very man himself, because his love dwells there; but the thought is without, or extraneous to man, unless it proceed from his will: if this be the case, then will and thought act as one, and together constitute the man. Hence it follows, that repentance, that it may be repentance indeed, and become efficacious in man, must needs affect the will, and thence the thought, and not the thought alone; it must consequently be actual, and not merely of the lips. That repentance is the first constituent of the church, appears evidently from the Word: for John the baptist, who was sent before to prepare men for that church which the Lord was about to establish, whilst he baptized, preached at the same time repentance, so that his baptism was called the baptism of repentance, because by baptism was signified spiritual washing, which is cleansing from sins: this he did in Jordan, because Jordan signified introduction into the church, being the first boundary of the land of Canaan, where the church was established. The Lord Himself also preached repentance for the remission of sins, thus teaching that repentance is the first constituent of the church, and that in proportion as man practises it, his sins are removed, and as they are removed, they are forgiven or remitted. Moreover, the Lord enjoined His twelve apostles, and the seventy also, to preach repentance; so that it is evident, that repentance is the first constituent of the church.

511. That man cannot possibly have the church in him until his sins be removed, must be plain to every considerate person, and may also be illustrated by the following comparisons: who can introduce sheep, kids, and lambs, into fields or woods, where are all kinds of wild beasts, until he has first driven out those beasts? Who can form a gar-

den out of a piece of ground which is over-run with thorns, briars, and nettles, before he has rooted out those noxious plants? Who can establish any form of administration of justice from judgment, or introduce orderly government into a city possessed by enemies, until he hath first expelled those enemies? The case is similar with respect to the evils in man, which are like so many wild beasts, or like thorns and briars, or like so many enemies; with which the church can no more dwell together, than a man could dwell in a den along with tigers and leopards; or lie in a bed strewed over with poisonous and prickly herbs; or sleep soundly all night in a church, the floor of which was lined with graves full of corpses, whilst under the dread that spectres would arise and infest him like so many furies.

II. THAT CONTRITION, WHICH AT THE PRESENT DAY IS SAID TO PRECEDE FAITH, AND TO BE FOLLOWED BY EVANGELIC CONSOLATION, IS NOT REPENTANCE.

512. In the reformed parts of the Christian world, mention is made of a certain kind of anxiety, grief, and terror, which is called CONTRITION, and which, with persons about to be regenerated, is said to precede faith, and to be succeeded by evangelic consolation. It is further said of this contrition, that it ariseth from an apprehension of the just wrath of God, and of eternal damnation in consequence, to which every one is exposed by reason of Adam's sin, and of the inherent proneness to evils thence propagated; and that without such contrition, the faith which is imputative of the merit and righteousness of the Lord the Saviour is not bestowed, but that such as obtain that faith, receive evangelic consolation, which implies that they are justified, that is, renewed, regenerated, and sanctified, without any co-operation on their part, and are thus translated from damnation to everlasting blessedness, which is eternal life. But on the subject of this contrition, it ought to be inquired, 1. Whe-

ther it be repentance: 2. Whether it be of any moment or importance: 3. Whether there be any such thing.

513. *Whether contrition be repentance or not*, may be determined from a description that will be given of repentance, in the following pages; for it will be seen, that it can have no place or existence in man, unless he know himself to be a sinner, not only in general, but also in particular, which no one can know except he examine himself, and see the evils that are in him, and condemn himself on account of them. But the contrition which is declared necessary to attain faith, hath nothing in it which tallies with this description, for it consists only in a man's thinking and confessing that he is born in the sin of Adam, and with a nature inclining to all the evils thence resulting, so that he is under the wrath of God, and consequently deserving of damnation, the curse, and eternal death; whence it is evident, that this contrition is not repentance.

514. The second point to be considered is, *Whether it be of any moment or importance*. It is said, that it contributeth to the attainment of faith, as that which precedes to that which follows, but still that it doth not enter faith, so as to conjoin itself with it. Now what is the faith that follows such contrition, but this, that God the Father imputes His Son's righteousness, and immediately declar-eth a man righteous, new, and holy, although he is not conscious of any sin, and thus clothes him with a robe? washed and made white in the blood of the Lamb? and when he walketh in this robe, what are the evils of his life but like stones of sulphur cast into the bottom of the sea? and what the sin of Adam but something covered or removed, or taken away by the imputed righteousness of Christ? When he thus walks, by virtue of such a faith, in the righteousness, together with the innocence, of God the Saviour, to what purpose does the before-mentioned contrition serve, but to inspire a confidence that he is in

the bosom of Abraham, from which place he regardeth all who have not received the contrition which precedes faith, as condemned criminals in hell, or as dead persons; for it is insisted that a living faith doth not abide in those who have not experienced contrition? Wherefore it may be affirmed, that should persons so clothed have immersed, or continue to immerse themselves in damnable evils, they take no more heed and have no more perception of them, than young pigs have of the stench arising from the mire in which they wallow. Hence it is evident, that such contrition, not being repentance, is of no moment or importance.

515. The third point to be considered is, *Whether there be such a thing as contrition without repentance.* I have asked many in the spiritual world, who have confirmed themselves in the faith imputative of the merit of Christ, whether they have had any contrition: and they have answered, "What have we to do with contrition, when we have firmly believed, from our infancy, that Christ has, by His passion, taken away all our sins? Contrition doth not square with this belief, for it consists in a man's casting himself into hell, and enduring pangs of conscience; whereas we know that we are redeemed, and so rescued out of hell, and consequently secure from all danger." To this they added, that the doctrine of contrition is a mere trick, invented to take place of repentance, which is so often mentioned and insisted on in the Word; that possibly, however, some emotion may be excited in simple minds, that are but little acquainted with the Gospel, when they hear or think of hell-torments: they said moreover, that the consolation of the Gospel, impressed on their minds in their early years, had so far removed contrition, that they smiled at the very mention of it, and that hell had no more power to strike terror into them, than the fire of Vesuvius and Ætna had to alarm the inhabitants of Warsaw

and Vienna, or the basilisks and serpents in the deserts of Arabia, or the tigers and lions in the forests of Tartary, to terrify those who live in safety, tranquillity, and peace, in some city of Europe; and that the wrath of God affected them no more with fear and contrition, than the wrath of the King of Persia, the people of Pennsylvania. From this relation, and the reasonings which it suggested, I am fully persuaded, that contrition, if unconnected with repentance, such as is described in the following pages, is nothing but a sleight and deceit of the imagination. But the Reformed substituted contrition in the place of repentance, that they might be separated as far asunder as possible from the Roman Catholics, who urged the necessity of repentance together with charity: and after they had established justification by faith alone, they alleged this as a reason for accepting contrition in the place of repentance,—that by repentance, as by charity, something of man's own, which must savour of merit, would enter into his faith, and so blacken and defile it.

III. THAT THE MERE LIP-CONFESSION OF BEING A SINNER, IS NOT REPENTANCE.

516. On the subject of this lip-confession, the Reformed, who subscribe to the Augsburg confession, thus express themselves: “No man can ever possibly know his sins, wherefore they cannot be enumerated; they are, besides, hidden deep in the inner parts, wherefore confession would be false, uncertain, imperfect, and mutilated; but whosoever confesseth himself to be altogether mere sin, comprehendeth all sins, excludeth none, and forgetteth none. Still, however, the enumeration of sins, although it be not necessary, ought not to be forbidden, for the sake of tender and timid consciences; but this is only a puerile and common form of confession for the simple and ignorant.” *FORMULA CONCORDIÆ*, pages 327, 331, 380. This confession was substituted by the Reformed,

in the place of actual repentance, after they had separated from the Roman Catholics, because it is founded on their imputative faith, which alone, without charity, and consequently without repentance, is said to produce remission of sins, and the whole of man's regeneration: it is founded also on this maxim, which is annexed inseparably to such faith, that in the act of justification there is no co-operation on man's part with the Holy Ghost; and on this, that no one enjoys free-will in spiritual things; and again on this, that every thing is an effect of immediate mercy, independent of any mediate mercy operating by and through man.

517. Many reasons might be assigned, why the mere lip-confession of being a sinner is not repentance; but it may be sufficient to mention one, which is this, that every man howsoever wicked, nay, even a very devil, may make such confession, and that with an external appearance of much devotion, whilst the torments of hell threaten him, and stare him in the face. But who doth not see, that such a confession, not proceeding from any internal principle of devotion, must needs be imaginative, and thus from the lungs, and not voluntary from the interior, and so not from the heart? For a wicked man and a devil, notwithstanding such confession, still burn inwardly with the lusts of the love of doing evil, by which they are agitated and impelled, like the sails of a mill in a violent storm; such a confession then, is nothing but a contrivance to deceive God, for the sake of deliverance, or to impose upon the simple. For what is more easy than to compel the lips to pour forth words, and to prepare the breath for that purpose, and to lift the eyes and hands upwards? This is what the Lord observes in Mark: "*Well hath Esaias prophesied of you, hypocrites! This people honour Me with their lips, but their heart is far from Me,*" chap. vii. 6; and in Matthew: "*Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but*

within they are full of rapine and excess : thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also," chap. xxiii. 25, 26 ; besides other passages in the same chapter.

518. The like hypocritical worship is practised by all those who have confirmed themselves in the faith now prevalent, that the Lord took away all the sins of the world by His passion on the cross ; by which they understand the sins of every particular person, who doth but put up formulary prayers, regarding propitiation and mediation. Some persons of this character can even utter many holy sayings on repentance and charity, with a loud voice, and an apparent warmth of zeal, from the pulpit, and yet believe neither of any avail to salvation ; for by repentance they mean nothing more than lip-confession, and by charity a mere outward morality in the common business of life ; but the desire of popular favour is what influenceth them on such occasions. These are they whom our Lord describes in these words : "*Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name ? And in Thy name have cast out devils and in Thy name done many wonderful works ? And then will I profess unto them, I never knew you ; depart from Me, ye that work iniquity,*" Matt. vii. 22, 23 : I once heard in the spiritual world a certain person praying thus : " I am full of infection, leprous all over, and defiled from my mother's womb ; there is no part sound in me, from the crown of my head to the sole of my foot ; I am not worthy to lift up my eyes towards God ; death and eternal damnation are my deserved portion : have mercy on me for the sake of Thy Son ; purify me by His blood : the salvation of all is according to Thy good pleasure ; I implore thy mercy." They who stood by and heard these words asked, " How knowest thou that thou art such a one as thou hast described thyself to be ?" He replied, " I know it, because I have been told so." He was then sent to the examining angels, to

whom he repeated the same declarations; and they, after investigating his real state and character, reported, that all he had said of himself was true, but still that he was not acquainted with a single evil in himself, because he had never examined himself, and had fancied that evils, after lip-confession, were no longer evils in the sight of God, because He both turneth away His eyes from them, and His wrath is appeased. On this account he had never repented of any evil, although he was a deliberate adulterer, a robber, a deceitful detractor, and one who burnt with revenge against those who displeased him, and was such in will and heart, and consequently would have been such in words and actions had he not been restrained by fear of the law, and of the loss of reputation. After it was ascertained that this was his real character, he received sentence, and was cast down among the hypocrites in hell.

519. The nature and quality of such persons may be illustrated by comparisons. They are like temples occupied only by spirits of the dragon, and by those described in the Revelation as locusts; they are like the pulpits in those temples, where the Word is not to be found, being buried under foot. They are also like walls covered over with plaister, beautifully painted in *fresco*, within which are seen owls, and horrid birds of night, flying in at the open windows. They are also like whitened sepulchres full of dead men's bones: and they are like coins made of the lees of oil, or dried dung, and washed over with gold. They are further like the bark and rind about rotten wood: and like the garments of Aaron's sons about a leprous body: nay they are like sores and ulcers, which are supposed to be healed, but which nevertheless are full of corrupt matter, only covered over with a thin skin. How plain is it to every one, that external holiness and internal profaneness cannot agree together! Such persons also are above others fearful of self-examination, so that they have no more sense or perception of the vices within them, than of the foetid

unsavoury substances contained in the stomach and bowels, before they are cast out into the draught. It is to be observed however, that the persons whom we have been describing, are not to be confounded with those, whose actions and faith are unblamable, nor with those who repent of some particular sins, and make a like general confession with their lips when in worship, and more ardently in private prayer and meditation when under spiritual temptation ; for such general confession both precedes and follows reformation and regeneration.

IV. THAT MAN IS BORN WITH A PROPENSITY TO EVILS OF ALL KINDS, AND THAT UNLESS HE REMOVE THEM IN PART BY REPENTANCE, HE REMAINS IN THEM, AND WHOSOEVER REMAINS IN THEM, CANNOT BE SAVED.

520. That every man is born with a propensity to evils, and consequently that from his mother's womb he is nothing but evil, is a truth known in the church, and the reason of its being known is, because a tradition has been handed down by the councils and prelates of the various churches, that the sin of Adam has been translated into all his posterity ; that on this account, alone, every man after him, as well as himself, is sentenced to damnation ; and that this is the sin inherent in every man from his birth. But besides this, several other doctrines of the church are grounded on this assertion : as that the washing of regeneration, which is called baptism, was instituted by the Lord to remove that sin ; that this was the cause of His coming, and that faith in His merits is the means for its removal ; not to mention other opinions built upon the same idea. But no hereditary evil springeth from that origin : for it was shewn above, n. 466, that Adam was not the first of men, but by Adam and his wife the first church established on this globe is representatively described ; and by the garden of Eden, the wisdom of that church ; and by the tree of life, its looking towards the Lord who was to come ; and by the tree

of the knowledge of good and evil, its looking to itself and not to the Lord. That this church was representatively described in the first chapters of Genesis, hath been fully evinced and confirmed, by many parallel passages adduced from the Word, in the *ARCANA CÆLESTIA*, published at London. These things being understood, and granted, the opinion hitherto received and cherished, that the sin of Adam is the cause of that evil which is innate in man from his parents, will fall to the ground, and it will be seen that it originates not from this, but from a different cause. That the tree of life, and the tree of knowledge of good and evil are in every man, and that their being said to be planted in a particular garden, signified the free-will which man enjoyeth of turning himself to the Lord, and of turning away from Him, has been fully proved in the chapter on *FREE-WILL*.

521. But, my friend, hereditary evil is derived solely from a man's parents, not indeed that very evil which he actually commits, but his inclination to it. That this is the case, must be obvious to every one who only reflects upon well known facts and common experience. Who cannot see that children by birth bear a general resemblance to their parents, as to their countenances, manners and dispositions; and also that the likeness of an ancestor frequently returns in his descendants after an interval of several generations; so that the general resemblance affords a mark by which many persons can readily distinguish different families from each other, and also different nations, as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, &c. How easy it is to discover a Jew by his face, eyes, speech and gestures! And if you could but perceive by sensation the sphere of life which exhales from the native disposition of every one, you would in like manner be convinced of the similitude of dispositions (*animi*), and minds (*mentes*). Hence it follows, that man is not born in evils

themselves, but only with an inclination to them, yet with a greater or less bias to particular evils; wherefore after death no one is judged or condemned for any hereditary evil, but only for those which he has actually committed: this also is evident from this statute of the Lord: "*The father shall not be put to death for the son, neither shall the son be put to death for the father; every one shall be put to death for his own sin,*" Deut. xxiv. 16. This was also confirmed to me in the spiritual world, by those who die in their infancy, that they only incline to evils, thus will them, but still do not commit them; for they are educated under the Lord's auspices, and are saved. The above-mentioned inclination and propensity to evils, handed down from parents to their children and posterity, can only be broken by a new birth from the Lord, which is called regeneration, without which such inclination not only continues uninterrupted, but acquires new strength in every succeeding generation, and becomes more prone to evils, till at length it tends to all kinds. Hence it is that the Jews are still resemblances of their father Judah, who took to wife the daughter of a Canaanite, and committed adultery with his daughter-in-law Tamar, which two connexions gave birth to three of their families; hence too this hereditary disposition, in process of time, has increased to such a height, that they are unable, with a true faith of heart, to embrace the Christian religion: the expression, "they are unable," is made use of, because the interior will of their minds is averse to it, and it is this will which produces inability.

522. That all evil, unless it be removed, remains with man, and that man cannot be saved if he remaineth in his evils, are self-evident propositions; and that no evil can be removed, except by the Lord with such as believe on Him and love their neighbour, may appear plain from what has been said above, particularly in the chapter on faith, *That the Lord, charity, and faith, make a one, like life,*

will, and understanding, and that in case they are divided, each perisheth like a pearl bruised to powder; and again, That the Lord is charity and faith in man, and that man is charity and faith in the Lord. But it may be asked, How can man enter into that union? To which it is answered, By no possibility, unless he in part remove his evils by repentance. We speak of man's removing them, because the Lord doth not effect such removal immediately without the co-operation of man, as was fully shewn in the same chapter, and in that which followed on FREE-WILL.

523. It is frequently urged, that none can fulfil the law, especially since he who offendeth against one commandment of the decalogue, offendeth against all. This form of speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner, that whosoever from purpose or confirmation acts in opposition to one commandment, acteth in opposition to the rest; for so to act from purpose and confirmation, is to deny its being sin, and if told that it is, to reject the consideration as of no moment; and whosoever is guilty of such denial and such rejection, makes light of whatever is called sin. They who are unwilling to hear any thing about repentance, naturally fall into such a purposed and deliberate sinfulness; but on the other hand, they who by repentance have removed some particular evils, which are sins, are brought to the settled purpose of believing in the Lord and of loving their neighbour: these latter are kept by the Lord in the purpose of abstaining from more sins; so that supposing them to sin through ignorance, or the prevalence of some particular lust, it is not imputed to them, because they did not do it purposely, nor do they confirm it in themselves by the denial that it is a sin. This may be exemplified by the following experience: I have met with several in the spiritual world, who had lived in the natural world like other people, with respect to ornaments of dress,

delicacies of food, making interest of money by trade and merchandize, frequenting play-houses, indulging in improper conversation, with several other things of a similar nature ; and yet the angels charged such things as evils of sin on some, but not so on others, declaring the former criminal, and the latter not : being asked the reason of such distinction, when both had indulged themselves in similar practices, they replied, that they considered and regarded all as to their purpose, intention, and end, and distinguished them accordingly, and therefore excused or condemned those whom the end excuses or condemns, inasmuch as a good end is regarded by all who are in heaven, and a bad end by all who are in hell.

524. But these points shall be illustrated by comparisons. Where sins are suffered to remain in an impenitent man, they are like various diseases of the human body, which, unless their malignity be removed by the administration of proper medicines, prove fatal : they may especially be compared to the disease called gangrene which, if it be not cured in time, spreads its infection all around, and occasions inevitable death. In like manner, they may be compared with imposthumes and abscesses, which, unless they be brought to a head, and laid open, collect large quantities of putrid matter, so that the neighbouring parts are first infected, then the adjacent viscera, and lastly the heart, the consequence of which is death. Such unremoved sins may also be compared with tigers, leopards, lions, wolves and foxes, which, except they be confined in dens, or be bound with chains or ropes, the former would assault the flocks and the herds, and the foxes the poultry, and kill them : they may also be compared to venomous serpents, which, if they be not thrust down and crushed with a stick, or deprived of their teeth, will bite and infuse into men their deadly poison. The whole flock must perish, if it be left in fields where

there are poisonous herbs, unless the shepherd drive it thence into wholesome pastures. The silk-worm too must perish, and all the silk be lost, unless all other kinds of worms be shaken off the leaves of that tree on which it feeds. Such a state may likewise be compared with corn, kept in barns or granaries, which must needs grow musty and rancid, and thus unfit for use, unless the air be suffered to pass freely through it, to keep it clean from all impurities. A fire that is not extinguished on its first breaking out, will quickly consume a whole city or forest. A garden that is not kept clear of weeds, will soon be entirely overgrown with brambles, thistles, and thorns. Skilful gardeners know that a bad tree communicateth from its root its bad juices into the stem of a good tree ingrafted or inoculated upon it, and that the bad juices which enter from beneath, are there changed into good juices, and produce good fruits; the case is the same with man, whose evils are removed by means of repentance, for by such removal he is ingrafted in the Lord, as a branch in a vine, and beareth good fruit, John xv. 4, 5, 6.

V. THAT THE KNOWLEDGE OF SIN, AND THE DISCOVERY OF SOME PARTICULAR SIN IN A MAN'S SELF, IS THE BEGINNING OF REPENTANCE.

525. No one in the Christian world can possibly be without the knowledge of sin*, for every one is taught from his earliest years what is evil, and as he advances in

* The knowledge of sin here spoken of is a mere outward historical sort of knowledge, and is to be considered as differing from that interior and experimental knowledge of sin, called acknowledgment, which alone is profitable to salvation. The former knowledge is acquired by external instruction from books and men, and is here spoken of by our author as a means of attaining the latter; but the latter is only to be acquired by a man's seeing and feeling the power of evil in himself, as he examines the thoughts and intentions of his heart, together with his outward actions, by the rule of God's holy will and commandments.

age, what is the evil of sin*: all young people learn this from their parents and masters, and likewise from the decalogue, which is the first book put into the hands of all Christian children, and in the future stages of life from public preaching, and private instruction at home, and in fulness from the Word; they learn it also from the laws of civil justice, which teach the same things as the decalogue, and the other parts of the Word: for the evil of sin is nothing else but evil against a man's neighbour, and evil against a man's neighbour is also evil against God, which is sin. But the knowledge of sin is of no avail, unless a man examine the actions of his life, and consider whether he hath committed any such thing in private or in public: prior to this, his knowledge of sin is merely notional, and whatsoever he heareth from a preacher is but like an empty sound, which enters in at his left ear and goes out at his right, and so passes away: it becomes at last a mere matter of thought, or common-place devotional phrase, proceeding only from the lungs, and is at length regarded by many persons as all imagination and chimera. But the case is altogether different, where a man examines himself according to his knowledge of sin, and discovers some particular evil in himself, and then says to himself, "This evil is a sin," and abstains from it through fear of eternal punishment; then for the first time the instruction heard in the church, both by preaching and by prayer, begins to be received with both ears, and is admitted into the heart, and the man from a Pagan becomes a Christian.

* Our author here distinguisheth between evil, and the evil of sin; by mere evil he meaneth all contrariety and opposition to what is good and right, considered only in a moral and civil view, that is, in reference to the laws and opinions of men; but by the evil of sin he meaneth all contrariety and opposition to what is good and right, considered in a spiritual and religious view, that is, in reference to the laws and counsels of God.

526. Is there any truth more easy to be known throughout all Christendom than this, that a man ought to examine himself? For in all empires and kingdoms, whether of the Roman Catholic or the Protestant Church, the admonition previous to the celebration of the holy supper teaches, that man should examine himself, and know and acknowledge his sins, and begin to lead a new life; and in the Church of England, this admonition is accompanied with terrible threatenings, where, speaking of the qualifications necessary for a worthy communicant, the following words are used: "The way and means thereto is, first to examine
" your lives and conversations by the rule of God's com-
" mandments, and wherein soever ye shall perceive your-
" selves to have offended, either by will, word, or deed,
" there to bewail your own sinfulness, and to confess your-
" selves to Almighty God with full purpose of amendment
" of life. And if ye shall perceive your offences to be
" such, as are not only against God, but also against your
" neighbour, then ye shall reconcile yourselves unto them,
" being ready to make restitution and satisfaction, accord-
" ing to the uttermost of your powers, for all injuries and
" wrongs done by you to any other, and being likewise
" ready to forgive others that have offended you, as ye
" would have forgiveness of your offences at God's hand;
" for otherwise the receiving of the holy communion doth
" nothing else but increase your damnation. Therefore,
" if any of you be a blasphemer of God, a hinderer or
" slanderer of His Word, an adulterer, or be in malice or
" envy, or in any other grievous crime, repent ye of your
" sins, or else come not to that holy table; lest after the
" taking of that holy sacrament, the devil enter into you,
" as he entered into Judas, and fill you full of all iniquity,
" and bring you to destruction both of body and soul."

527. Still, however, there are some incapable of examining themselves, as infants and young children, before

they come to a maturity of understanding fitted for such examination. The case is the same with silly persons, who are incapable of reflection; and with all persons who have not the fear of God; and again with those who labour under certain infirmities of mind and body; and lastly, with those who, in consequence of being confirmed in the doctrine of justification by the mere imputative faith of Christ's merit, have persuaded themselves, that by examination, and consequent repentance, something of man's own would get admission which would defile faith, and thus cast him out and banish him from the one only focus of salvation. Lip-confession alone is held sufficient by such persons; but this, as was shewn above, is not repentance. But they who know what sin is, and particularly they who have much knowledge of the Word, and teach it to others, and yet do not examine themselves, and consequently do not see any sin in themselves, may be likened to such as scrape together great riches, and store them up in boxes and chests, without applying them to any other purpose than to look at and count them over; who are like the traders, one of whom hid his talent in the earth, and the other his pound in a napkin, Matt. xxv. 25, Luke xix. 20. They are also like hard and stony ground, on which seed falleth, Matt. xiii. 4; like fig-trees full of leaves, but barren of fruit, Mark xi. 12; like hearts of adamant, which cannot be made fleshy, Zech. vii. 12; and "*like partridges, which sit on their eggs and hatch them not; they get riches, but not with judgment; in the midst of their days they leave them, and in their end they become fools,*" Jer. xvii. 11; and they are like the five virgins who had lamps and no oil, Matt. xxv. 1 to 12. They who read the Word, and extract thence many passages upon charity and repentance, and are acquainted with abundance of its precepts, but do not live in conformity with them, may be compared with gluttonous eaters, who put into their mouths great lumps of

meat, and in consequence of letting it down into the stomach without proper mastication, it remains there indigested, vitiating the chyle, and occasioning lingering disorders, which at last put a miserable end to their lives. Such people being void of spiritual heat, howsoever exalted in light, may not improperly be called winters, cold grounds, arctic climates; nay, even snows, and pieces of ice.

VI. THAT ACTUAL REPENTANCE CONSISTS IN A MAN'S EXAMINING HIMSELF, IN KNOWING AND ACKNOWLEDGING HIS SINS, SUPPLICATING THE LORD, AND IN BEGINNING A NEW LIFE.

528. That actual repentance is absolutely necessary, and that man's salvation depends on it, is plain from many passages, and positive declarations of the Lord in the Word; of which we shall here adduce the following: "*John preached the baptism of repentance, and said, Bring forth fruits worthy of repentance,*" Luke iii. 3, 8, Mark i. 4: "*Jesus began to preach and say, Repent ye, for the kingdom of heaven is at hand,*" Matt. iv. 17, Mark i. 14, 15: "*Except ye repent, ye shall all likewise perish,*" Luke xii. 5: "*Jesus said to His disciples, that repentance and remission of sins should be preached in His name among all nations,*" Luke xxiv. 47: Wherefore "*Peter preached repentance and baptism in the name of Jesus Christ, for the remission of sins,*" Acts ii. 38; and also said, "*Repent ye, and be converted, that your sins may be blotted out,*" chap. iii. 19. And Paul preached "*that all men, every where, should repent,*" Acts xvii. 30; and "*shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance,*" Acts xxvi. 20: "*And testified both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ,*" Acts xx. 21. The Lord also said to the church of Ephesus, "*I have somewhat against thee because thou hast*

left thy first love; repent therefore, or else I will remove thy candlestick out of its place, except thou repent," Rev. ii. 2, 4, 5: And to the church in Pergamos, "*I know thy works, repent,"* chap. ii. 16: And to the church in Thyatira, "*I will give her up to affliction, except she repent of her works,"* chap. ii. 19, 22, 23: And to the church of the Laodiceans, "*I know thy works, be zealous therefore, and repent,"* chap. iii. 15, 19. And in another place, "*There is joy in heaven over one sinner that repenteth,"* Luke xv. 7: With many other passages to the same purpose. Hence it is evident, that repentance is a duty of absolute necessity; the nature and the manner of performing it we shall consider presently.

529. Who cannot understand, from the reason with which he is endowed, that it is no repentance for a man to confess with his lips only that he is a sinner, and to utter many things about sin, like the hypocrite mentioned above, n. 518? For what is more easy for a man, when he is in pain and anguish, than by expiration from his lungs to pour forth sighs and groans through his lips, and also to beat his breast, and make himself guilty of every sin, when yet he is not conscious of a single one in himself? But doth the crowd of devils, which have their abode in his loves, depart with his sighing? Will they not rather make a mockery of it, and still remain in him as in their own habitation? From these remarks it may be evident, that no such lip-repentance is meant in the Word, but a repentance, as it is expressly affirmed, from evil works.

530. Is it asked then, "How is repentance to be performed?" I answer "Actually: that is, by a man's examining himself, knowing and acknowledging his sins, making supplication to the Lord, and beginning a new life." That there can be no repentance without self-examination, was shewn in the foregoing article; but to what purpose is self-examination except that a man may know his sins? And to what purpose is such knowledge, but that he may acknow-

ledge them to be in him? And to what purpose are all these three duties, but that he may confess his sins before the Lord, and pray for divine succours, and thus begin a new life, which is the end to which every previous step has been directed? This is actual repentance: and that this is the method by which it is to be performed, may appear plain to every one from the rite of baptism, in which, by the washing is signified regeneration; for at its celebration the sponsors promise for the child, that he will renounce the devil and all his works. The like too may appear from the Lord's supper, previous to which all are admonished to repent of their sins and turn themselves to God, and begin a new life. It is plain also from the catechism, or decalogue, which is in the hands of all Christians, where in six of the commandments it is only enjoined that man should not commit evil; and the reason is, because unless he remove evils by repentance, he cannot possibly love his neighbour, and much less God; when nevertheless on these two duties hang all the law and the prophets, that is, the whole Word, and, consequently, salvation. Actual repentance, if it be repeated at stated times, especially as often as a man prepares himself to partake of the holy supper, supposing him afterwards to abstain from one or more sins, which he then discovereth in himself, is sufficient to initiate him into the actual practise of it; and when in that state, he is then in the way to heaven, for he then begins from natural to become spiritual, and to be born anew of the Lord.

531. This may be illustrated by the following comparisons. Man, before repentance, is like a desert, in which there are terrible wild beasts, dragons, owls, bats, vipers, and venomous serpents; and in the thickets, ochim and tziim; with satyrs dancing here and there: but when these are cast out by the labour and industry of men, the desert may then be tilled and cultivated for the reception of seed, and sown

first with oats, beans, and flax, and afterwards with barley and wheat. The case may also be compared with crime, which so much abounds amongst mankind: unless malefactors were chastised and punished with stripes, or with death, according to the laws, no city or kingdom could possibly subsist. Just so it is with man, who is like a society in miniature: unless he deal with himself in a spiritual way, as is done by evil doers in a great society in a natural way, he, after death, will be chastised and punished, which will be continued until, through fear of punishment, he commit evil no longer, although even then he can never be reduced to do good from the love of good.

VII. THAT TRUE REPENTANCE CONSISTS IN A MAN'S EXAMINING NOT ONLY THE ACTIONS OF HIS LIFE, BUT ALSO THE INTENTIONS OF HIS WILL.

532: The reason why true repentance consists in a man's examining not only the actions of his life, but also the intentions of his will, is, because understanding and will produce those actions: for man speaks from thought, and acts from will, so that speech is thought speaking, and action is will acting: and because this is the true source of speech and action, it indisputably follows, that those two principles are in fault when the body offends. It is possible also for a man to repent of the evils which he hath committed with the body, and still to think and will evil: but this is like cutting down the trunk of a bad tree, and leaving its root in the ground, from which the same bad tree grows again and spreads itself in all directions: far different is the case when the root also is plucked up: and this is effected in man when he examines not only the actions of his life, but likewise the intentions of his will, and at the same time removes evils by repentance. Man examines the intentions of his will at the time he examines his thoughts, for the intentions manifest themselves in the thoughts: thus whilst his thoughts are busied about revenge, adultery, theft, false witness,

blasphemy against God, the Holy Word and the church, &c. he also wills and intends such evils : but should he turn his attention towards his thoughts, and ponder in his mind whether he would commit the evils he finds there, supposing no obstacle to arise from the fear of the law and the loss of reputation, and should he then determine not to cherish them in thought or will, because they are sins, such a person performeth true and interior repentance ; and especially if he resists and abstains from those evils when they present themselves to him with delight, and when he is at liberty to commit them : whoso practiseth such repentance repeatedly for any time, will perceive the delights of evil, when they return, as undelightful, and will at length condemn them to hell. This is what the Lord meant when He said, "*Whosoever will find his life shall lose it, and whosoever will lose his life for My sake shall find it,*" Matt. x. 39. He who removes the evils of his will by such repentance, is like a man who in good time plucks up the tares sown in his ground by the devil, so that the seeds implanted by the Lord God the Saviour have free room to shoot forth, and grow up into a plentiful crop, Matt. xiii. 25 to 31.

533. There are two kinds of love, which for a long time have been deeply rooted in the human race, the love of ruling over all, and the love of possessing the properties of all : the former love, if it be left without restraint, is so boundless in its desires, that it would be the God of heaven ; and the latter love, if it be left also without restraint, would be the God of the world : all other evil loves are marshalled in subordination to these two, and form their troops or armies : but to search out these two is very difficult, because they have their residence, and conceal themselves in the inmost parts ; for they are like vipers hid in holes of a rock, which retain their poison till some one lie down on the rock, on whom they inflict a mortal wound, and then retire into their hiding places. They are also like the fabled syrens of

the ancients, which ensnared men by the melody of their songs, and then murdered them. These two kinds of love also adorn themselves with robes and dresses of great splendour, even as the devil adorns by his magic art and phantasy both his own slaves and others on whom he would practise his illusions. But it is well to be marked, that these two kinds of love may possibly have more sway over the little than over the great, over the poor than over the rich, over subjects than over kings, the latter being born to dominion and wealth, which they come at last to regard just as a private individual, as for instance a governor, or a person in office, or the captain of a ship, or even as a poor husbandman, regards each his own household and possessions : the case however is different with such kings as pant after dominion over the kingdoms of other sovereigns. The reason why the intentions of the will ought to be searched out is, because the love resides in the will, for this is its receptacle, as hath been shewn above : it is from hence that every kind of love exhalet its delights, and infuseth them into the perceptions and thoughts of the understanding, which do nothing of themselves, but are wholly influenced by the will, for they favour its impulses, consenting to and confirming whatever is agreeable to its love ; so that the will is the house itself in which man dwells, and the understanding is a court to it, through which he goes in and out. This then is the reason why it was said, that the intentions of the will ought to be searched out, for when this is done, man is elevated out of the natural will, which is possessed by hereditary and actual evils, into a spiritual will, by which the Lord reforms, and regenerateth the natural, and by means of the natural, the sensual and voluntary principles of the body, and thus the whole man.

534. They who never examine themselves may be compared to sick people, whose blood is become corrupt, in consequence of some obstruction in the very minute vessels,

whence arise atrophy, sluggishness of the limbs, and acute chronic disorders, occasioned by the thickness, tenacity, acrimony and acidity of the humours and consequently of the blood; but they who examine themselves even as to the intentions of the will, are like those who are cured of such diseases, and restored to the life which they enjoyed in their youth. They who rightly examine themselves are like ships laden with gold, silver and precious merchandise from Ophir; but before they examine themselves they are like ships which are used to carry off dirt and dung from the streets, laden with all kinds of filth. They who interiorly examine themselves are like mines whose sides all glitter with the ores of precious metals; but before they examine themselves they are like stinking bogs, full of snakes and poisonous serpents with shining scales, and of noxious insects with glittering wings. They who never examine themselves, are like the dry bones in the valley; but when they have examined themselves they are like the same bones upon which the Lord Jehovah laid sinews, and brought flesh, and covered with skin, and put breath in them, and they lived, Ezek. xxxvii. 1 to 14.

VIII. THAT THEY ALSO DO THE WORK OF REPENTANCE, WHO, THOUGH THEY DO NOT EXAMINE THEMSELVES, ABSTAIN FROM EVILS BECAUSE THEY ARE SINS; AND THAT THIS KIND OF REPENTANCE IS DONE BY THOSE WHO PERFORM WORKS OF CHARITY FROM A PRINCIPLE OF RELIGION.

535. Since actual repentance, which consists in self-examination, in the knowledge and acknowledgment of sins, in supplication to the Lord, and in beginning a new life, is exceedingly difficult in the reformed parts of Christendom, for reasons which shall be given hereafter, we shall here mention an easier kind of repentance; which is, that when a man is meditating and intending any evil, he should say to himself, "I meditate this, and I intend it, but as it is a sin I will not do it." By this means the temptation injected from hell is repelled, and its further entrance prevented. It

is a wonderful circumstance that every one can chide another who intends evil, and say to him, "Do not give way to it, because it is a sin;" and yet it is with difficulty he can say the same to himself; the reason is, because in the latter case the will is affected, but in the former only the thought which borders next on the organs of hearing. Inquiry was made in the spiritual world, who could do what is here described in the latter case, and so few were found capable of doing it, that they might be compared with doves in a wide wilderness: some said that they could do it, but that they could not examine themselves, and confess their sins before God. Still, however, all those who do good from a principle of religion avoid actual evils; and yet how rarely do they reflect on the interiors that regard the will, imagining that they are not in evils, because they are in good, nay more, that the good conceals the evil. But, my friend, the first constituent of charity is the shunning of evils, as the Word, the decalogue, baptism, the holy supper, and reason too, all teach; for how can any one flee from evils and put them away, unless he look into himself? And how can good become good, unless it be inwardly purified? I am well aware, that all men of piety, and likewise all men of sound reason, will assent to this doctrine, and discern it to be genuine truth, and yet that few will practise it.

536. Still however all those who do good from a principle of religion, whether they be Christians or pagans, are accepted by the Lord, and adopted after death; for the Lord said, "*I was an hungred and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in, naked and ye clothed Me; I was sick and ye visited me; I was in prison and ye came unto Me: inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me; come ye blessed, inherit the kingdom prepared for you from the foundation of the world,*" Matt. xxv. 31 to the end. To what hath been said I shall add

this new information, that all those who do good from a principle of religion, reject after death the doctrine of the present church concerning three divine persons existing from eternity, and likewise the faith of that church as applied to those three persons separately, and turn themselves to the Lord God the Saviour, and imbibe with pleasure the doctrines of the New Church. But others, who have not lived in the practice of charity from a principle of religion, have hearts of adamant, thus hardened against divine impressions: these first approach three gods, afterwards the Father alone, and lastly no God; they regard the Lord God the Saviour merely as the Son of Mary by her marriage with Joseph, and not as the Son of God: and then they shake off all the goods and truths of the New Church, and presently join themselves with the spirits of the dragon, and are driven along with them into deserts or into caverns, which lie in the furthest limits of what is called the Christian orb; and after a time, being separated from the new heaven, they rush into the commission of heinous crimes, and are therefore cast down into hell. Such is the lot that awaits those who do not practise works of charity from a principle of religion, under a persuasion that no one can do good of himself but what is meritorious, and so omit doing good, associating themselves with the goats, who are condemned and cast into everlasting fire prepared for the devil and his angels, because they never practised what the sheep did, Matt. xxv. 41, &c. It is not there said that they did what is evil, but they did not do what is good, and they who do not do good from a principle of religion, do evil; “*since no man can serve two masters, but either he will hate the one and love the other, or else he will hold to the one and despise the other,*” Matt, vi. 24: And Jehovah saith by Isaiah, “*Wash ye, make ye clean, put away the evil of your doings from before Mine eyes, cease to do evil, learn to do well; and then, though your sins be as scar-*

let, they shall be made white as snow, though they be red like purple, they shall be as wool," chap. i. 16, 17, 18 : and by Jeremiah, "Stand in the gate of the house of Jehovah and proclaim there this Word : thus saith Jehovah of Hosts, the God of Israel : amend your ways and your doings ; trust ye not in lying words, saying, the temple of Jehovah, the temple of Jehovah is here (, that is, the church) ; will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house which is called by My name, and say, we are delivered, whilst ye do all those abominations ? Is this house, which is called by My name, become a den of robbers ? Behold, even I have seen it, saith Jehovah," chap. vii. 2, 3, 4, 9, 10, 11.

537. It is to be remarked, that such as do good from the impulse of mere natural goodness, and not at the same time from a principle of religion, are not accepted after death, because there is nothing but natural good, unaccompanied by spiritual, in their charity, and it is spiritual good alone which conjoineth the Lord to man, and not natural without it. Natural goodness is of the flesh alone, received by birth from a man's parents ; but spiritual goodness is of the spirit, being received by a new birth from the Lord. They who do good works of charity from a principle of religion, and consequently do not commit evil, before that they have received the doctrine of the New Church concerning the Lord, may be likened to trees that bear good fruits, although but few, and likewise to trees that bear excellent fruits, though of small size, which trees nevertheless are preserved with care in our gardens. They may also be likened to olive trees and fig trees growing in forests, and likewise to fragrant herbs and balsamic plants growing on hills : they are besides like small chapels or houses of God, where pious worship is performed : for they are the sheep on the right hand, and the rams which the goats assault, according to Daniel, chap. viii. 2 to 14. In

heaven they are clothed in garments of a red colour, and after they are initiated into the goods of the New Church, they are clothed in garments of a purple colour, which, in proportion as they receive truths also, contract a tinge of beautiful yellow.

IX. THAT CONFESSION OUGHT TO BE MADE BEFORE THE LORD GOD THE SAVIOUR, AND AT THE SAME TIME SUPPLICATION FOR HELP AND POWER TO RESIST EVILS.

538. The reason why the Lord God the Saviour ought to be approached, is, because He is God of heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, mercy itself, and at the same time righteousness; also because man is His creature, and the church His sheepfold, and He hath over and over in the new covenant enjoined, that men should approach, worship and adore Him. That He alone ought to be approached, is insisted on in these words in John: "*Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door, is the shepherd of the sheep. I am the door; by Me if any man enter in he shall be saved, and shall find pasture. The thief cometh not but to steal, to kill, and to destroy; I am come that they might have life and that they might have it more abundantly. I am the good shepherd,*" Chap. x. 1, 2, 9, 10, 11: Man is forbid to climb up some other way, to prevent his immediate approach to God the Father, who is invisible, and consequently inaccessible, and incapable of conjunction, on which account He Himself came into the world and made Himself visible, accessible, and capable of conjunction, solely for this end, that man might be saved; for unless God be approached in thought as Man, all idea of God is lost, and becomes like bodily vision when directed towards the wide universe; so that it either fixes itself on

an empty nothing, or on nature, or on something within nature. That God Himself, who from eternity is One, came into the world, is abundantly evident from the birth of the Lord the Saviour, in that He was conceived of the power of the Most High by the Holy Spirit, and that His Humanity was born of the Virgin Mary in consequence of such conception; whence it follows, since God is indivisible, that His soul was the Divinity Itself, which is called the Father, and that the Humanity thence born is the Humanity of God the Father, which is called the Son of God, Luke i. 32, 34, 35. Hence it further follows, that whilst the Lord God the Saviour is approached, God the Father is also approached at the same time; wherefore the Lord gave this answer to Philip, who desired He would shew him the Father: "*He that seeth Me seeth the Father; how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me,*" John xiv. 6 to 11. But more may be seen on this subject in the chapters concerning God, the Lord, the Holy Spirit, and the Divine Trinity.

539. There are two duties incumbent on man after examination, which are supplication and confession. SUPPLICATION should consist in prayers for the Lord's mercy, that He would give power to resist the evils repented of, and would supply inclination and affection to do good, "*since man without Him can do nothing,*" John xv. 5. CONFESSION should be to this effect,—that the penitent sees, knows, and acknowledges his evils, and discovers himself to be a miserable sinner. There is not any need of a particular enumeration of sins before the Lord, nor of supplication for their remission or forgiveness; for as to the enumeration of sins, it must be supposed that the penitent has already searched them out, and seen them in himself,—consequently they are present before the Lord, because they are present with himself; the Lord also was his guide in the work of

examination, and discovered his sins to him, inspired him with sorrow for them, and at the same time with the endeavour to desist from them, and to begin a new life. There are two reasons why supplication for the remission or forgiveness of sins need not be made before the Lord; the first is, because sins are not annulled, but removed, and they are removed in proportion as a man afterwards desists from them, and enters on a new life; for there are innumerable lusts folded up, as it were, in every evil, which cannot be removed in a moment, but by degrees, in proportion as a man suffers himself to be reformed and regenerated. The second reason is, because the Lord, as He is Mercy Itself, remitteth every one's sins, nor imputeth a single one to any man, for He saith, "*Forgive them, for they know not what they do;*" and on Peter's asking how often he should forgive his brother his trespasses, the Lord replied, "*I say not unto thee till seven times, but until seventy times seven,*" Matt. xviii. 21, 28: where then can be the limits of the Lord's forgiveness? It is however to be observed, that sins are not taken away merely because they are remitted and forgiven. But still it cannot be considered as a hurtful practice, for a person whose conscience is burthened to enumerate his sins before a minister of the church for the sake of absolution, and to obtain ease of mind; because by this means he is introduced into a habit of examining himself, and of reflecting on his daily evils; this confession however is of a natural kind, whereas that described above is spiritual.

560. To adore any one as God's vicar on earth, or to make invocation to any saint, is of no more avail in heaven, than praying to the sun, the moon, and the stars, and asking an answer of a diviner, and believing his word, which is altogether vain: it is also like worshipping a temple, and not God who dwelleth there; and it is like entreating the servant of a king, who carries in his hand the king's

sceptre and crown, to grant the honours which belong to distinguished services, instead of addressing the king himself; all which would be as fruitless as to kiss the splendour of purple, the glory, light, and golden rays of the sun, and a mere name, instead of the subjects in which they are inherent. It were well for all those who act in this manner to ponder on these words of John: "*We are in Him that is true, even in Jesus Christ; this is the true God and Eternal Life: little children keep yourselves from idols,*" 1 Epistle v. 20, 21.

X. THAT ACTUAL REPENTANCE IS AN EASY DUTY TO THOSE WHO HAVE OCCASIONALLY PRACTISED IT, BUT MEETS WITH VIOLENT OPPOSITION FROM THOSE WHO HAVE NEVER PRACTISED IT.

561. Actual repentance consists in self-examination, in the knowledge of sins, confession before the Lord, and thus in beginning a new life, according to the description given of it above. In the Reformed Parts of Christendom, which include all such as are separate from the Roman Catholic church, (to whom may be added such as are members of that church but who have never performed any actual repentance,) this is a duty to which they are most refractory; the reason is, that some are not willing, and some are afraid, to look into themselves, and disuse hardens the heart, and begets unwillingness, which is at length confirmed by the reasonings of the understanding; and with some it occasions sorrow, dread, and terror at the thoughts of it. The principal reason why actual repentance is a duty against which the Reformed Part of the Christian world is most refractory, is to be found in their belief that repentance and charity contribute nothing to salvation, which depends wholly on faith alone, from the imputation of which follow remission of sins, justification, renovation, regeneration, sanctification, and eternal salvation, without any regard to man's co-operating of himself, or as of himself: this co-operation

the maintainers of that faith call a vain thing, utterly contradictory, repugnant, and injurious to the merit of Christ; and this doctrine is propagated amongst the vulgar, who are ignorant of the mysteries of that faith, by the mere sound of these words, "that faith alone bringeth salvation, and how is it possible for man to do good of himself?" Hence it is that, among the Reformed, repentance is like a nest of young birds forsaken by the old ones, which have been taken and killed by the hawk. To this reason another may be added; that every one of the Reformed, as they are called, is associated, as to his spirit in the spiritual world, only with his like; these are continually infusing this doctrine into the ideas of his thoughts, and so divert him from the track of self-inspection and examination.

562. I have asked many of the Reformed in the spiritual world, why they never performed actual repentance, when yet it is enjoined them as a duty both in the Word and in the ordinance of baptism, and likewise before the participation of the holy communion in all their churches: and they have given me various answers: some have said, that contrition is sufficient, attended with a lip-confession of being a sinner: some, that such repentance being performed by man's operating from his own will, does not coincide with the faith generally received: some said, "How is it possible for a man to examine himself, when he knows that he is nothing but sin? this would be like casting a net into a lake full of mud from the bottom to the top, and which contains nothing but noxious worms:" some, "Who can so deeply inspect himself, as to discover in himself the sin of Adam, from which all his actual evils take their rise? Besides are they not, all of them, washed away, with that sin, by the waters of baptism, and wiped clean and covered by the merit of Christ? What then is repentance, but an imposition which gives grievous disturbance to tender consciences? And are we not by the

Gospel, under grace, and not under the hard law of such repentance?" SOME said, that whenever they intended to examine themselves, they were seized with a sudden dread and terror, as if they saw a monster by their bedside at day-dawn. Hence the reasons appeared, why actual repentance, in the Reformed Parts of the Christian world, is out of use, and rejected. I have also in their presence inquired of some persons belonging to the Roman Catholic communion about their actual confession before their ministers, whether it be a duty at which they feel themselves refractory: and the answer they gave me was, that after they were initiated into it, they were not afraid to recount their sins before a confessor who was not severe, and that they found a degree of pleasure in recollecting them, and could cheerfully confess those of a lighter nature, but the more heinous not without some degree of fear; and that they freely repeated this customary duty every year, and returned after absolution to their former states of festivity; also, that they regard all as impure, who are unwilling to lay open the defilements of their hearts. On hearing this account, the Reformed, who were present, walked off, some laughing and deriding, others wondering and yet commending. Afterwards there approached some of the same persuasion, but who had been brought up in countries amongst the Reformed, and, according to the custom prevalent in those countries, had not been used to make particular confession, like their brethren in other places, but only a general confession before their spiritual guide; these declared, that to examine themselves, to search out and bring to light their actual evils and the secrets of their thoughts, were things to them impracticable, and that they felt as much repugnance and terror at the thought of such duties, as they should in passing a ditch to attack a rampart guarded by armed soldiers, who warned them not to approach. Thus it appears, that actual repentance is an easy duty to such as have been

familiarized to the practise of it, but to such as have never practised it, painful and difficult.

563. It is acknowledged, that custom forms a second nature, and consequently that what is difficult to one, is easy to another; so it is in the case of self-examination, and a confession of the sins that have been discovered. What for instance is more easy, than for a labouring man, a porter, or a husbandman, to work with his hands from morning till evening, when yet a gentleman, or one delicately brought up, could not do the same work for the space of half an hour, without fatigue and difficulty. A running footman, properly habited, finds no difficulty in running before a carriage many miles; and yet the person accustomed to ride within would find it painful to run the length of a street. Every workman, who is diligent at his work, performs it easily, and with pleasure, and when he leaves it, is glad to return again to it; whereas another, who is perhaps equally skilful in his business, but slothful, can scarce be compelled to set about it. The case is the same in every employment and pursuit. What is more easy than for a man of pious habits to pray to God? and yet what is more difficult, where a person hath been long a slave to habits of impiety? What priest was ever without fear and apprehension, on his first appearing to preach before a king? but when he has been in some degree accustomed to it, he proceeds with boldness. What is more easy than for a man-angel to raise up his eyes towards heaven, and for a man-devil to cast down his towards hell? though if the latter be a hypocrite, he too can lift up his eyes towards heaven, but not his heart. It is the end regarded, and the habit thence contracted, which determines every one's particular complexion and constitution.

XI. THAT HE WHO NEVER DID THE WORK OF REPENTANCE, AND NEVER LOOKED INTO AND EXAMINED HIMSELF, COMES AT LAST NOT TO KNOW THE NATURE OF EITHER DAMNATORY EVIL, OR OF SAVING GOOD.

564. As there are but few persons in the Reformed Parts of the Christian world who do the work of repentance, it is expedient here to subjoin this remark; that he who never looks into and examines himself, comes at last not to know the nature either of damnatory evil, or of saving good: for such a one hath no religion to lead him to that knowledge. The evil which a man does not see, know, and acknowledge, remaineth with him, and whatsoever remaineth is rooted in him deeper and deeper, until at length it closes up and obstructs the interiors of his mind, so that he is rendered first natural, then sensual, and lastly corporeal; in all which states he is utterly unconscious of any damnatory evil, or saving good, and becomes like a tree planted on a hard rock, which shooteth a few roots between the clefts, and at length withers away for want of moisture. Every man rightly educated is rational and moral: but there are two ways which lead to rationality, one from the world, the other from heaven: he who is made rational and moral from the world, and not from heaven also, is only so as to his outward speech and behaviour, but within he is a beast, nay a wild beast, acting in unity with the inhabitants of hell, all of whom are of such a quality; but whosoever is made rational and moral from heaven also, is truly rational and moral, because he is so in spirit, in speech and body at the same time, for within the two latter dwells a spiritual principle as their soul, which is the source of action to what is natural, sensual, and corporeal; he also acts in unity with the inhabitants of heaven. There is then a spiritual-rational and moral man, and also a merely natural-rational and moral man, and in this world the latter is

not distinguishable from the former, especially if he hath acquired by practice the habit of hypocrisy; but by the angels in heaven they are distinguished as clearly as doves from owls, and as sheep from tigers. The merely natural man can see what is evil and good in others, and also reprove them, but as he never looked into and examined himself, he sees not any evil in himself, and in case any is pointed out to him by another, he masks it over by means of his rational faculty, as a serpent hides its head in the dust, and he immerseth himself in it as a hornet buries itself in dung. This is occasioned by the delight of evil, which envelopes him, as a thick mist doth a bog, and absorbs and suffocates the rays of light: this, and nothing but this constitutes the delight of hell, which exhaling thence, enters by influx into every man, but only by the soles of the feet, the back, and the hinder part of the head; if it be received by the head in the fore-part, and by the body in the breast, the man is then enslaved to hell; the reason is, because that part of the human brain called the *cerebrum* is allotted to the understanding and its wisdom, but that part called the *cerebellum* to the will and to its love; and hence it is that the brain is divided into two spheres. This infernal delight can only be amended, reformed, and inverted, by means of a spiritual-rational and moral principle.

565. We shall close what has been said with some description of the rational and moral man who is merely natural, who, regarded in himself, is a sensual man, and who becomes corporeal or carnal: this description will be but a sketch, digested under particular heads. The sensual principle is the last and lowest sphere of the life of the human mind, adhering to, and cohering with the five bodily senses. He is called a sensual man, whose judgment on all occasions is determined by the senses of the body, who believes only what he can see with his eyes, and touch with his hands, allowing such things to be something real, and

rejecting all others. The interiors of his mind, which see by the light of heaven, are closed, so that he hath no discernment of any truth relating to heaven or the church. Such a person thinks in extremes, that is, his thought is confined to the last and lowest sphere of things; for he doth not think interiorly from any spiritual light, but rests in gross natural light only: hence it is that he is inwardly opposed to the things of heaven and the church, although he can outwardly speak in their favour, and that with a degree of zeal proportioned to the hope of obtaining authority and opulence by their means. Men of learning and erudition, who have confirmed themselves deeply in falses, especially those who have confirmed themselves against the truths of the Word, are more sensual than the rest of mankind. Sensual men reason with shrewdness and dexterity, because their thoughts are so near their speech as to be almost in it, being, as it were, in their lips; and because they make all intelligence to consist in speaking merely from the memory: they are also expert in confirming falses, and after confirmation believe them to be true; and yet their reasonings and confirmations are grounded in the fallacies of the senses, by which the vulgar are ensnared and persuaded. Sensual men are cunning and malicious above all others. The covetous, the adulterous, and the deceitful, are particularly sensual, though they may appear men of talent in the eyes of the world. The interiors of their minds are foul and filthy, in consequence of their communication with the hells; and in the Word they are said to be dead. All who inhabit the hells are sensual, and the more so as they are more deeply immersed: the sphere of infernal spirits conjoins itself with the sensual principle of man in the back; and in the light of heaven the hinder part of their heads appear hollow. They who reasoned merely from sensual things, were by the ancients called serpents of the tree of knowledge. Sensual things ought to possess the

last place, and not the first, and with every wise and intelligent man it is so, and they are kept in subjection to interior things; whereas with an unwise man they have the first place, and bear rule. Where sensual things are in the lowest place, a passage is opened by them to the understanding, and truths are eliminated by the mode of extraction. Such sensual things border most closely on the world; they admit whatsoever flows from the world, and as it were sift it. Man by means of sensual things communicates with the world, and by means of rational things with heaven. Sensual things form a basis which is subservient to the interiors of the mind, some sensual things being subservient to the intellectual part, and some to the voluntary part. Where the thought is not elevated above sensual things, man attains but to small degrees of wisdom; but where it is, he enters into a clearer light (*lumen*), and at length into heavenly light (*lux*); and then he has perception of those things which flow from heaven. Natural science is the ultimate of the understanding, and sensual delight the ultimate of the will.

566. Man, as to his natural principle, is like a beast, and acquires by a natural life the image of a beast; hence natural men in the spiritual world appear surrounded by beasts of all kinds, which are correspondences. For the natural principle of man, considered in itself, is a mere animal, but in consequence of a spiritual principle being super-added to it, its possessor hath a capacity of becoming a man, and although he use not the faculty for the purposes intended by it, still he can counterfeit the man, when yet he is but a talking beast; for he talks from a natural-rational principle, but thinks from spiritual infatuation; he acts from a natural-moral principle, but loves from a spiritual principle similar to the lust of a satyr; thus his actions, in the eye of the spiritual-rational man, differ but little from the dancing of a person bit by a ta-

rantula, or labouring under the disease called St. Vitus's dance. Who is not aware that a hypocrite can talk about God, a thief about honesty, an adulterer about chastity, &c. ? But unless man had the power of shutting and opening the door between his thoughts and words, and between his intentions and actions, according to the direction of prudence or cunning, as the door-keeper, he would rush more furiously than any wild beast to the perpetration of every wicked and barbarous outrage : that door however is opened in every person after death, when his true nature and quality appears ; but still the wicked are kept under restraint by punishment and imprisonment in hell. Wherefore, kind reader, look into thyself, and search out one or other of the evils that are in thee, and remove it from a principle of religion ; for if thou remove them with any other view or purpose, thou wilt only succeed so far as to conceal them from the world.

567. To the above I shall subjoin the following MEMORABLE RELATIONS.

FIRST. I was once seized suddenly with a disease that seemed to threaten my life : my whole head was oppressed with pain : a pestilential smoke was let in upon me from the great city called Sodom and Egypt, Rev. xi. 8 : half dead with intolerable agonies, I expected every moment to be my last. Thus I lay in my bed three days and a half. My spirit was reduced to this state, and in consequence of it my body. Then I heard about me the voices of persons saying, " Lo ! he who preached repentance for the remission of sins, and exhorted us to look to the man Christ only, lies dead in the streets of our city." And they asked several of the clergy, whether he was worthy of burial ; who answered, " No, let him lie to be looked at." And they passed to and fro, and mocked. All this beset me, of a truth, when I wrote the explication of the eleventh chapter of the Revelation. Then were heard many shocking

speeches of scoffers, who said, "How can repentance be performed without faith? And how can the man Christ be adored as God? Since we are saved of free grace without any merit of our own, what need have we for any thing else but this faith, that God the Father sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins by the declaration of a priest, and then give the Holy Ghost to operate all good in us? Are not these doctrines agreeable to Scripture, and to reason also?" All this the crowd who stood by agreed to and applauded. I heard what passed without the power of replying, being almost dead. But after three days and a half my spirit recovered: and being in the spirit, I left the street and went into the city, and said again, "Do the work of repentance, and believe in Christ, and your sins will be remitted, and ye will be saved, but otherwise ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that men should believe in Him? Did He not enjoin his disciples to preach the same? Is not a full and fatal security of life the sure consequence of your faith?" But they replied, "What idle talk! Hath not the Son made satisfaction? And doth not the Father impute it to us, and justify us who have believed in it? Thus are we led by the spirit of grace; how then can sin have place in us, and what power hath death to hurt us? Dost thou comprehend this Gospel, thou preacher of sin and repentance?" At that instant a voice was heard from heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come upon you that are secure, unblameable in your own eyes, justified in your own faith, ye satans." And suddenly a gulph was opened in the midst of the city, which spread itself far and wide, and the houses fell one after another, and were swallowed up: and presently water began to bubble up from the wide whirlpool, and overflowed the waste.

When they were thus overwhelmed, and to appearance drowned, I was desirous to know their condition in the deep. And a voice from heaven said to me, "Thou shalt see and hear." And straitway the waters, in which they seemed to be drowned, disappeared; for waters in the spiritual world are correspondences, and hence appear to surround those who are in falses. Then they appeared to me in a sandy place like the bottom of the sea, where were large heaps of stones, among which they were running, and lamenting that they were cast out of their great city. And they lifted up their voices and cried, "Why hath all this befallen us? Are we not through our faith, clean, pure, just, and holy? Are we not, by our faith, cleansed, purified, justified and sanctified?" Others cried out, "Are we not by our faith, rendered such as to appear clean, pure, just, and holy before God the Father, and to be declared so before the angels? Are we not reconciled, propitiated, atoned for, and thus absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast out hither as if subject to that curse? We have been told by a presumptuous preacher against sin in our great city, *Believe in Christ, and do the work of repentance*: But have we not believed in Christ whilst we believed in His merit? And have we not done the work of repentance whilst we confessed ourselves sinners? Why then has all this befallen us?" But immediately a voice from one side said to them, "Do ye know any one sin that is in you? Have ye ever examined yourselves? Have ye in consequence shunned any evil as a sin against God? For he who does not shun sin remains in it: and is not sin the devil? Thus ye are they of whom the Lord saith, '*Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets: but He shall say, I tell you, I know you not whence ye are; depart from Me all ye workers of iniquity,*' Luke xiii. 26, 27, Matt. vii. 22, 23. Depart ye therefore every one to his

place; ye see the openings into those caverns; enter, and there work shall be given each of you to do, and afterwards food in proportion to your work; and though ye should refuse at present to enter, the calls of hunger will speedily compel you."

After this there came a voice from heaven to some on earth*, who were without that great city, and who are described also in the Revelation, chap. xi. 13, crying aloud "Take heed to yourselves, take heed how ye associate with such persons. Can ye not understand that evils, which are called sins and iniquities, render man impure and unclean? How can he be cleansed and purified from them, but by actual repentance, and faith in the Lord Jesus Christ? Actual repentance consists in self-examination, in the knowledge and acknowledgement of sins, in owning to their guilt, in confessing them before the Lord, in imploring help and power to resist them, thus in desisting from them, and in leading a new life; doing all these things as of yourselves: practise this once or twice a year, when ye approach the holy communion, and afterwards, when the sins of which ye owned yourselves guilty recur, then say to yourselves, 'We will not consent to them because they are sins against God;' this is actual repentance. Who cannot perceive that where a man does not search out and see his sins, he remains in them? For all evil is delightful to a man from his birth; it is delightful to him to take revenge, to commit whoredom, to defraud, to blaspheme, particularly to rule over others from a principle of self-love: does not the delight arising from these evils prevent you from seeing them; and if you happen to be told that they are sins, does not that delight prompt you to make excuses for them? Nay more, do you not strive by false reasonings, to make it appear that they are not sins, and thus continue in them, and practise them after-

* By *earth* here is to be understood the earth in the spiritual world.

wards more than before, even till ye no longer know what sin is, or whether there be any such thing or no? But the case is otherwise with every one who performeth actual repentance: he knows and acknowledges his evils, and calls them sins, and on that account he begins to shun and turn away from them, and at last no longer feels satisfaction in their delights; and in proportion as this is the case, he sees and loves what is good, and at length feels delight in it, which is the delight of the angels of heaven: in a word, so far as any one casts the devil behind him, he is adopted by the Lord, and by Him is taught, led, withheld from evil, and kept in good: this is the way, and there is no other which leads from hell to heaven." It is something extraordinary, that Protestants have a certain deep rooted repugnance, abhorrence and aversion to actual repentance, which is so violent that they cannot force themselves to self-examination, neither can they look at their sins, nor confess them before God, for they are seized as it were with horror at the bare thought of such a duty. I have inquired of many in the spiritual world concerning this circumstance, who all told me that it was not in their power; and when they were informed that Roman Catholics practise such duties, that is, that they examine themselves, and confess their sins openly before a monk, they have greatly wondered, more especially as the Reformed cannot do the same in private before God, although it is equally enjoined them before they approach the Holy Supper. Some of them made an investigation into the cause of this, and discovered that it was the doctrine of faith alone which induced such an impenitent state, and such a heart: and then it was given them to see, that such of the Roman Catholics as adore Christ, and do not invoke saints, are saved.

After these events, there was heard as it were a noise of thunder, and a voice speaking from heaven, and saying, "We are astonished! Say to the assembly of Protestants, 'Believe in Christ, and do the work of repentance, and ye will be

saved:" I accordingly repeated these words to them; after which I added, "Is not BAPTISM a sacrament of repentance, and hence an introduction into the church? for what else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works? Is not the holy SUPPER a sacrament of repentance, and hence an introduction into heaven? for is it not declared to the communicants that they must do the work of repentance before they approach? Does not the DECALOGUE, which is the universal doctrine of the Christian Church, insist on repentance? for is it not said in six commandments of the second table, 'Thou shalt not do this and that evil,' and not, 'Thou shalt do this and that good?' Hence ye may understand, that in proportion as any one renounces and turns away from evil, he desireth and loveth good; and that before this he knows not what good is, nor even what evil is."

568. THE SECOND MEMORABLE RELATION.

What wise and pious person is not desirous to know the condition of his life after death? To gratify such a wish I will here give some general account of it. Every man after death, when he finds that he is yet alive, and that he is in another world, and is told that above him is heaven where are eternal joys, and that beneath him is hell where are eternal sorrows, is first let again into his externals as in the former world. In this state he believes that he shall certainly go to heaven, and talks intelligently, and acts prudently: then some begin to profess, "We have lived moral lives, we have maintained fair characters, we have never intentionally done evil:" others say, "We have frequented the church, we have heard masses, we have kissed holy images, we have poured forth abundance of prayers on our knees:" others again profess, "We have given to the poor, we have assisted the needy, we have read books of devotion, and also the Word:" with

much more to the same purpose. After making these professions, the angels come to them and say, "The things ye have mentioned ye have done in externals, but ye are yet ignorant of the quality of your internals. Ye are now spirits in substantial bodies, and the spirit is your internal man, which thinks in you according to its will, and wills according to its love, and this is the delight of its life. Every man from his infancy enters upon life from externals, learning to act morally, and to speak intelligently; and when he first acquires some idea of heaven and its blessedness, he begins to pray, to frequent churches, and to perform the solemnities of worship: nevertheless, as evils spring up from their native fountain, he harbours them in the recesses of his mind, and also ingeniously veils them over by reasonings drawn from fallacies, until at length he no longer knows evil to be evil; and after this, his evils being veiled over and covered as it were with dust, he no longer thinks any thing of them, only keeping on his guard so as to prevent their appearing before the world: thus he studies only to lead a moral life in externals, and so becomes a two-fold or double man, being in externals a sheep, and in internals a wolf; hence he is like a box of gold filled with poison; or like a person of a foul breath who keepeth in his mouth some sweet-smelling substance, to prevent its being perceived by bystanders; or he is like a perfumed rat's skin. Ye profess that ye have lived moral lives, and have been attentive to the practice of piety; but let me ask, have ye ever examined your internal man, and there perceived any lusts prompting you to take vengeance even to death, to indulge in libidinous desires even to adultery, to defraud others even to the commission of theft, to tell lies even to the bearing of false witness? In four commandments of the decalogue it is said, 'Thou shalt not do such things,' and in the last it is said, 'Thou shalt not covet them.' Do ye suppose that your internal man, with respect to those evils, is like your exter-

nal? If ye suppose so, ye may possibly find yourselves mistaken." To this they have replied, "What is the internal man? Is it not one and the same with the external? We have been told by our ministers, that the internal man is nothing else but faith, and that pious discourse and morality of life are the signs of faith, being its operation." To which the angels have answered, "Saving faith is in the internal man, and also charity, and these are the ground of Christian faithfulness and morality in the external; but if the fore-mentioned lusts remain in the internal man, that is, in the will and thence in the thought, so that ye inwardly love them, and yet in externals act and speak otherwise, in this case evil in you is above good, and good is beneath evil, wherefore whatever appearance of understanding may be in your speech, or of love in your actions, evil is within, only covered and concealed, and then ye are like artful deceivers, who pretend to acts of humanity, whilst their hearts breathe a very different spirit. But the quality of your internal man, of which ye are entirely ignorant, in consequence of never examining yourselves, and of never performing repentance after examination, ye will see presently, when stripped of your external man, and let into your internal; for then ye will no longer be known to your companions, nor to yourselves; indeed we have often observed evil-moral persons then become like wild beasts, viewing their neighbour with ferocious aspect, burning with deadly hatred towards them, and blaspheming God, whom in the external man they have worshipped." On hearing these words they have retired, and the angels have said, "Ye will see the condition and lot of your life presently, for in a short time your external man will be taken away from you, and ye will enter into the internal, which is now your spirit."

569. THE THIRD MEMORABLE RELATION.

Every kind of love in man exhales its delight, by which it makes itself perceptible : it exhalet it first into the spirit, and thence into the body : and the delight of every one's love, together with the pleasantness of his thought, constitutes his life. These delights and pleasures are perceived but in an obscure manner by man, so long as he lives in the natural body, because it absorbs and dulls them ; but after death, when the material body is put off, and thus the covering or clothing of the spirit taken away, the delights of his love and the pleasures of his thought are then rendered fully sensible and perceptible ; and what is surprising, they sometimes affect the senses as odoriferous smells. Hence it is that all in the spiritual world are associated together, according to their loves ; in heaven, according to the loves that reign there, and in hell, according to the loves that reign there : the odours into which the delights of loves are turned in heaven, are all perceived like such fragrances, sweet smells, pleasant exhalations, and delightful perceptions, as prevail in gardens, shrubberies, fields, and woods, early of a morning in the spring time of the year ; but the odours into which the delights of love are turned in hell, are perceived as foetid and nauseous stench,es, such as arise from privies, putrid carcases, and pools full of the drainings of dust heaps and dunghills ; and yet, what is wonderful, to the senses of the devils and satans in hell, such stench,es are as the perfume of balsams, spices, and frankincense, refreshing their nostrils and their hearts. In the natural world also, beasts, birds, and creeping things have the faculty of associating according to the odours they exhale, but it is not so with men, until they have cast off their mortal covering. Hence it is that heaven is arranged in the most distinct order, according to all the varieties of the love of good ; and hell, on the contrary, according to all the varieties of the love of evil. It is owing to this contrariety that

there is a great chasm between heaven and hell, which cannot be passed; for the inhabitants of heaven cannot endure any of the odours of hell, as they occasion loathing and sickness, and put the person who inhales them in danger of swooning; the case is the same with the inhabitants of hell, if they pass the middle of the chasm and imbibe the odours of heaven. I once saw a certain devil, who appeared at a distance like a leopard, and who, a few days before, was seen amongst the angels of the last heaven, having the art to transform himself into an angel of light; he had passed the middle of the chasm, and was standing between two olive trees, not being yet sensible of any odour offensive to his life; the reason was, because no angels were present; but as soon as ever they appeared, he was seized with convulsions, and fell down with all his joints contracted: and then he appeared like a great serpent, folding and writhing himself, till at length he made his escape through a cleft in the ground, and being received by his associates, he was conveyed down into a cavern, where he presently revived by the stinking odour of his own delight. I once also saw a certain satan punished by his associates, and on inquiring into the reason, was informed that he had stopped his nostrils and approached the heavenly odours, and that on his return he had brought some taint of them along with him in his clothes. It has sometimes happened, that a stench like that of a dead body, exhaling from some open cavern of hell, has slightly touched my nostrils, and brought on a vomiting. Hence the true cause and ground may appear, why smelling, in the Word, signifies perception, and why it is frequently said that Jehovah smelt a grateful odour from the burnt-offerings; also why the anointing oil and frankincense were prepared with fragrant spices; and on the other hand, why the children of Israel were commanded to carry all unclean things out of the camp, and also to dig a hole for their excrements, and cover them in the ground,

Deut. xxiii. 10 to 15; the reason was, because the camp of Israel was representative of heaven, and the wilderness without the camp, of hell.

570. THE FOURTH MEMORABLE RELATION.

I was once engaged in conversation with a novitiate spirit, who, during his abode in the world, had meditated much about heaven and hell. By novitiate spirits men lately deceased are meant, who, being then spiritual men, are called spirits. When he first entered the spiritual world, he began in like manner to meditate about heaven and hell, and whilst he was meditating about heaven, he felt himself in a state of gladness, but whilst about hell in a state of sorrow. Upon calling to mind that he was in the spiritual world, he immediately inquired, where heaven was, and where hell, and also about the nature and quality of the one and the other; and the answer he received was, "Heaven is over thy head, and hell is under thy feet, for thou art now in the world of spirits, which is in the midst between heaven and hell, but with respect to their nature and quality, they cannot be so briefly described." Then, from the burning desire he had to get information, he cast himself down on his knees, and prayed earnestly to the Lord to be instructed; and lo! an angel appeared on his right hand, and raised him up, and said, "Thou hast prayed to be instructed about heaven and hell; INQUIRE AND LEARN WHAT DELIGHT IS, AND THOU WILT KNOW." As he spake these words, the angel was taken up from him. Then the novitiate spirit said within himself, "What can this mean? *Inquire and learn what delight is, and thou wilt know the nature and quality of heaven and hell?* So presently departing from the place where he stood, he wandered about, and addressed all that he met, saying, "I pray you be so kind as to inform me what delight is?" And some replied, "What a strange question! Who does not know what delight is? Is it not joy and gladness? Delight then is delight,

and one delight is like another, we know no difference." Others said that delight is the mind's laughter, "for whilst the mind laughs, the countenance is merry, the discourse jocular, the gestures sportive, and the whole man is in the enjoyment of delight." But some said, "Delight is nothing else than the gratification of feasting, and eating all kinds of dainties, and drinking generous wines to intoxication, and at the same time conversing on various subjects, particularly on such as relate to the indulgences of Venus and Cupid." On hearing these descriptions of delight, the novitiate spirit in some warmth said within himself, "These answers are the answers of clowns, and not of sensible men: these delights constitute neither heaven nor hell: O that I could meet with some persons of wisdom!" So he left these and began to inquire for men of wisdom. Then a certain angelic spirit observed him, and said, "I perceive thou hast a desire kindled in thee to know what is the universal constituent of heaven, and the universal constituent of hell, and inasmuch as DELIGHT is that universal constituent, I will conduct thee to the top of a hill, where a daily assembly is held of such as inquire into effects, and of such as investigate causes, and of such as explore ends: such as inquire into effects are there called spirits of the sciences, and in the abstract, sciences; and such as investigate causes are called spirits of intelligence, and in the abstract, intelligences; and such as explore ends are called spirits of wisdom, and in the abstract, wisdoms: directly over them, in heaven, are angels who from ends see causes, and from causes effects, and from these the three companies receive illustration." Immediately taking the novitiate spirit by the hand, he led him to the top of a hill, and introduced him to the assembly of those who explore ends, and who are abstractedly called wisdoms: and the novitiate spirit said, "Pardon, I intreat you, my intrusion; the cause of my coming hither is, to inquire about heaven and hell, this

being a subject which from childhood has engaged my attention and thought; and on entering lately into this world, I was informed by some with whom I was then associated, that heaven is over my head and hell beneath my feet, but as they did not acquaint me with the nature and quality of one and the other, I was brought into a state of anxiety by continual thought on the subject: then I prayed to God for information, and immediately an angel presented himself before me, who said, INQUIRE AND LEARN WHAT DELIGHT IS, AND THOU WILT KNOW WHAT THOU DESIREST. Accordingly I have made inquiry, but hitherto in vain; wherefore I intreat you to be so kind as to teach me what is meant by delight." To this the wisdoms replied, "Delight is the all of life to every one in heaven, and the all of life to every one in hell: they who are in heaven perceive the delight of what is good and true, but they who are in hell, the delight of what is evil and false: for all delight is of love, and love is the *esse* of the life of man; and as man is man according to the quality of his love, so is he man also according to the quality of his delight. The activity of love is what produces the sense of delight, which activity in heaven is attended with wisdom, and in hell with insanity, each of which in its respective subjects closes in delight; but the heavens and the hells are in opposite delights, the heavens being in the love of good, and thence in the delight of doing good, whereas the hells are in the love of evil, and thence in the delight of doing evil: thus by knowing what delight is, thou wilt know the nature and quality both of heaven and hell. Inquire however, and learn further what delight is from those who investigate causes, and are called intelligences, who are assembled a little way from this to the right." So he took his leave; and being admitted amongst those called intelligences, he explained the cause of his coming, and intreated them to instruct him what is meant by delight. They were rejoiced

at his making such an inquiry, and said, "It is true that he who knows what delight is, knows also the nature and quality of heaven and hell. The will, by virtue of which man is man, is never affected, in the smallest instance, but by delight; for will, considered in itself, is nothing else but the affection of some particular love, consequently of some particular delight, the disposition to will being excited by some kind of pleasure, and its attendant satisfaction; and as it is the will which impels the understanding to think, so there cannot be the least excitement of thought but as a consequence of the influent delight of the will: and the reason is, because the Lord, by influx from Himself, puts into action all things in the soul, and all things in the mind, both of angels, spirits, and men, and this He does by an influx of love and wisdom, which influx is the real activity whence all delight is derived; which in its source or origin is called blessedness, satisfaction, and happiness, and in its derivation, delight, gratifications, and pleasure, and in a universal sense, good. But infernal spirits invert all things in themselves, thus they turn good into evil, and truth into the false, delight still remaining, for without it they would neither have will nor sensation, and consequently would have no life. Hence it is plain what are the nature and quality, and what the origin, of the delight of hell, and also what are the nature and quality, and what the origin, of the delight of heaven." After this he was conducted to the third company, consisting of those who inquire into effects, and who are called sciences; and they said, "Descend to the earth below, and ascend to the earth above,* for there thou wilt perceive and be sensible of the delights of heaven and hell." And behold! at a distance from them, straitway the earth opened, and through the opening three devils ascended,

* The earth or region below is that part of the world of spirits which communicates with hell, and the earth or region above, that part of the same world which communicates with heaven.

having a fiery appearance from the delight of their love ; and as the angels in consociation with the novitiate spirit perceived that all three were sent purposely from hell, they cried out to them, " Approach no further, but from the place where ye now stand, tell us something of your delights." And they replied, " Know, that every one, whether he be called good or evil, enjoys his own particular delight, he that is called good is in the enjoyment of his delight, and he that is called evil in the enjoyment of his." Then the angel asked, " What is your delight ?" They said, " It is the delight of whoredom, of revenge, of fraud, and of blasphemy." The angels asked further, " But what are the nature and quality of these your delights ?" They said, " In others they excite similar sensations to the stench arising from dunghills, putrid carcases, and stagnate urine." " And are these," said they, " delightful to you ?" They rejoined, " Yes, most delightful," " Then," said the angels, " Ye are like the unclean beasts which live in them." " Be it so," they answered, " but such things are most grateful to our nostrils." Then the angels asked, " Have you any further information to give respecting your delights ?" " Every one," they replied, " is allowed the enjoyment of his delight, even the most unclean, as they call it, provided he does not infest good spirits and angels ; but as in consequence of our delight we cannot refrain from infesting them, we are confined in work-houses, where we undergo great hardships ; the restraint laid on our enjoyments by the cessation of our delights in such places, is what is called hell-torment, being attended with interior pain." Then the angels asked, " Why do you infest the good ?" " We cannot do otherwise," they replied ; " it is as if we were seized with rage and madness, when we see any angel, and perceive about him the divine sphere of the Lord." To this we replied, " Ye are then like wild beasts : " and presently afterwards, when they saw the novitiate spirit with the angels, a fit of

fury came upon them, which appeared like a fire of hatred ; wherefore, to prevent their doing any mischief, they were cast down again into hell. After this the angels appeared, who from ends see causes, and by causes effects, and who inhabited the heaven immediately over those three companies ; they were seen in a clear bright light, which descending in spiral flexures, brought along with it a round garland of flowers, and placed it on the head of the novitiate spirit ; and immediately these words issuing forth from the light were addressed to him : “ This laurel crown is given thee for this reason, because from thy childhood thou hast meditated about heaven and hell.* ”

* The whole of this relation is very interesting and instructive. It teaches us, in the first place, the great consequence of watching attentively over the objects, pursuits, and designs of this life, which excite in our hearts pleasure or delight ; because it is highly credible from the whole tenor of Holy Scripture, as well as from the relation here given us, that our future bliss or misery will depend entirely on the nature of such pleasure or delight, as excited either by heavenly love, which is love towards the Lord and towards our neighbour, or by infernal love, which is the mere love of ourselves, the objects of sense, and of this world : and in the second place it instructs us, by the reward given to the novitiate spirit, how much of future bliss depends on the subjects of our ordinary meditation in the present world ; for our thoughts are ever extending themselves either into the heavenly or infernal kingdoms, and accordingly must hereafter be productive of happiness or misery to us, in proportion to the degree of such extension.

CHAPTER X.

OF REFORMATION AND REGENERATION.

571. **AFTER** treating of repentance, it comes next in order to treat of reformation and regeneration, because these follow repentance, and are promoted by it. There are two states into which man must enter, and through which he must pass, that he may from natural become spiritual; the first state is called **REFORMATION**, and the other **REGENERATION**: in the first he looks from his natural state towards the spiritual, with a great desire to attain it; in the other state he becomes a spiritual-natural man. The first state is formed by the truths which belong to faith, by which he looks towards charity; the other state is formed by the goods of charity, from which he entereth into the truths of faith: or, what is the same thing, the first is a state of thought from the understanding, but the other is a state of love from the will. As this latter state commences, and advances, a change or turning taketh place in the mind, for then the love of the will enters by influx into the understanding, acting upon, and leading it to think in concord and agreement with its love; so that in proportion as the good of love fills the first station, and the truths of faith the second, the man is spiritual, and is a new creature: he then acts from charity, and speaks from faith; he sensibly feels the good of charity, and perceives the truth of faith; he is then in the Lord, he is in peace, and thus regenerate. The man who, during his abode in this world, has

entered into the first of these states, is in a capacity after death of being introduced into the other; but he who has not entered, during the present life, into the first state, cannot be introduced, after death, into the second, and thus cannot be regenerated. These two states may be compared with the daily progression of light and heat in the spring season; the first with the early dawn or crowing of the cock, the second with morning and sun-rise; and the progression of the latter state may be compared with that of the day from morning till noon, and thus to light and heat. It may also be compared with a crop of corn, which is first a green herb, afterwards puts forth spikes and ears, in which lastly grain is formed: and likewise with a tree, which at first sprouts forth from a seed in the earth, then forms a stalk, from which branches shoot out, and these are adorned with leaves, and afterwards with blossoms, in the inmost bosom of which the rudiments of fruits are formed, which as they ripen produce new seeds, like a new race or progeny. The first state, which is that of reformation, may also be compared with the state of a silk-worm, when it draws forth from itself, and unfolds its silken web; but after its industrious toil is over, it acquires wings, and flies forth into the open air, and then no longer derives its nourishment as before from leaves, but from the juices of flowers.

1. THAT UNLESS A MAN BE BORN AGAIN, AND AS IT WERE CREATED ANEW, HE CANNOT ENTER THE KINGDOM OF GOD.

572. That a man cannot enter the kingdom of God except he be born again, is the Lord's doctrine in John, where He saith to Nicodemus, "*Verily, verily, (amen) I say unto thee, except a man be born again, he cannot see the kingdom of God;*" and further, "*Verily, verily, (amen) I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, and that which is born of the spirit is spirit,*" chap. iii.

3, 5, 6: by the kingdom of God, both heaven and the church are meant, for the kingdom of God on earth is the church; and the same is meant by the kingdom of God in other places where it occurs, as in Matt. xi. 11, chap. xii. 28, chap. xxi. 43, Luke iv. 43, chap. vi. 20, chap. viii. 1, 10, chap. ix. 11, 60, 62, chap. xvii. 21; and elsewhere: to be born of water and the spirit, signifies, by the truths of faith and a life in conformity to them; that water signifies truths, may be seen in the APOCALYPSE REVEALED, n. 50, 614, 615, 685, 932; that spirit signifieth a life in conformity to divine truths, is evident from the Lord's words in John vi. 63: by amen, amen, or verily, verily, is signified that it is truth, and because the Lord was Truth Itself, therefore He so often used that expression: He is also called the Amen, Rev. iii. 14. The regenerate in the Word are called sons of God, and born of God, and regeneration is described by a new heart and a new spirit.

573. Since "to be created" also signifies to be regenerated, therefore this term is applied to him who is born again, and created, as it were, anew; that this is the signification of being created, is plain from these passages: "CREATE in me a clean heart, O God, renew a right spirit within me," Psalm li. 12: "Thou openest Thy hand, they are filled with good; Thou sendest forth Thy spirit, they are CREATED," Psalm civ. 28, 30: "The people which shall be CREATED shall praise the Lord, Psalm cii. 18: "Behold I CREATE Jerusalem a rejoicing," Isaiah lxxv. 18: "Thus saith the Lord thy CREATOR, O Jacob, and thy Former, O Israel, I have redeemed thee, every one that is called by My name, I have CREATED him for My glory," Isaiah xliii. 1, 7: "That they may see, and know, and consider, and understand together, that the Holy One of Israel hath CREATED this," Isaiah xli. 20: beside other passages; as in some where the Lord is called Creator, Former, and Maker. Hence it is plain what is meant by these words of the Lord

to His disciples; "*Go ye out into all the world, and preach the Gospel to every CREATURE,*" Mark xvi. 15: by creatures are meant all who are in a capacity to be regenerated; in like manner it is used, Rev. iii. 14, 2 Cor. v. 17.

574. That man ought to be regenerated, is obvious also to reason, since he is born with a propensity to evils of every kind derived from his parents, and these have their abode in his natural man, which of itself is diametrically opposed to the spiritual man; and yet he is born to be an inhabitant of heaven, to which place he cannot be admitted unless he be rendered spiritual, which can only be effected by regeneration. Hence it necessarily follows, that the natural man with its lusts ought to be conquered, subdued, and inverted, for otherwise he cannot stir a step towards heaven, but must needs cast himself deeper and deeper into hell. How plain must this appear to every one, who believes that he is born with a propensity to evils of every kind, and who acknowledgeth that there are such principles as good and evil, and that the one is contrary to the other; also that there is a life after death, a hell and a heaven; and that hell is formed by evil, and heaven by good! The natural man, considered in himself, as to his nature differs not at all from the nature of beasts, nay with regard to his will, to all intents and purposes he is a wild beast; he differs indeed from beasts with respect to his understanding, for this is capable of elevation above the lusts of the will, and not only of seeing, but also of regulating them; hence it is that man is capable of thought from understanding, and of speech from thought, which beasts are not. What is the quality of man by birth, and what it would be unless he were regenerated, may be seen in savage beasts of all kinds: he would be a tiger, a panther, a leopard, a wild boar, a scorpion, a tarantula, a viper, a crocodile, &c: so that unless he were transformed into a sheep by regeneration, what would he be but a devil amongst devils in hell? and supposing the innate ferocity of

men under no restraint from the laws of civil government, would they not assault and murder one another, or at least despoil each other of their possessions even to their very clothes? Are there any of the human species who are not by birth satyrs and priapi? or four-footed reptiles? and who among them, unless he be regenerated, becomes after all any thing better than an ape? that external morality, which man assumes for the purpose of concealing his internals, can make him nothing more.

575. The quality of the unregenerate man may be further described by these comparisons and similitudes in Isaiah: "*The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it. He shall stretch out upon it the line of emptiness and the plummet of desolation; and the thorn shall come up upon its altars, the thistle and bramble in its fortresses, and it shall be a habitation for dragons, and a court for the daughters of the owl. The ziim shall also meet with the jiim, and the satyr shall encounter his fellow; the lilith [birds of night,] also shall rest there; there shall the great owl make her nest, and lay, and gather, and hatch under her shadow; there shall the kites also be gathered, every one with her mate,*" chap. xxxiv. 11, 13, 14, 15.

II. THAT THE NEW BIRTH OR CREATION IS EFFECTED BY THE LORD ALONE, THROUGH CHARITY AND FAITH AS TWO MEANS, DURING MAN'S CO-OPERATION.

576. That regeneration is effected by the Lord alone, through charity and faith, is a consequence of what was proved in the chapters on charity and faith, and particularly by what was taught in this article, *That the Lord, charity, and faith, make a one, like life, will, and understanding; and that if they be divided, each perishes like a pearl bruised to powder.* These two, charity and faith, are called means or mediates, because they conjoin man with the Lord, and cause charity to be charity, and faith, faith, which could not be the case, except man also had some share in regene-

ration; hence it is said that this work is effected during man's co-operation. In the foregoing chapters we have occasionally spoken of man's co-operation with the Lord; but since the human mind is such, as to be led entirely by its perceptions to imagine, that it works and effects all merely by its own power and strength, therefore this subject shall be still further illustrated. In all motion, and consequently in all action, there is an active and a passive, that is, a something which acts as an agent, and a something which, being passive, acts from the agent; hence one action is effected by both; comparatively as a mill is put in action by a wheel, or a chariot by a horse, or as motion is produced by the endeavour to move, or as an effect proceeds from its cause, or as a dead power put in activity by a living power, and in general as the instrumental is acted upon by its principal; in all which instances it is well known, that the two together constitute but one action. With respect to charity and faith, the Lord is the agent, and man acteth from the Lord, for *the active* [power or energy] of the Lord is in *the passive* [ground] of man; wherefore the power of acting well is from the Lord, and thence the will to act is as it were man's, because he is in possession of free-will, so that he has the power to act in unity with the Lord, and to conjoin himself with him; or to act from the power of hell, which is extraneous to that of the Lord, and thus to separate himself from Him. Man's action, when concordant with that of the Lord, is what is here meant by co-operation; but to give the reader a clearer idea of this subject, we shall further illustrate it presently by comparisons.

577. From what has been said, this also follows, that the Lord is continually in the act of regenerating man, because He is continually in the act of saving him, and no one can be saved except he be regenerated; according to the Lord's words in John, "*That except a man be born again he cannot see the kingdom of God,*" chap. iii. 3, 5, 6. Regeneration

therefore is a means of salvation, as charity and faith are means of regeneration. It is a vanity of vanities to suppose that regeneration follows as a necessary consequence of the faith now prevalent in the church, which excludes the co-operation of man. Action and co-operation, such as were described above, are apparent in every thing that hath any activity and power of motion: the action and co-operation of the heart and the whole of its arterial system, are of this kind; the heart acts, and the artery, by its coverings and coats, co-operates, in this manner producing the circulation of the blood. The case is similar with respect to the lungs and the air; the air acts by its weight according to the height of its atmosphere, and at first the ribs with the lungs co-operate, and presently afterwards the lungs with the ribs; hence the action of respiration is communicated to every membrane of the body: it is thus that the meninges of the brain, the pleura, the peritonæum, the diaphragm, and the other membranes which cover the viscera, and those which inwardly compose them, act and are acted upon, and so co-operate, for they are in their natures elastic, deriving hence their existence and subsistence. The case is the same in every fibre and nerve, in every muscle, and even in every cartilage, in each, of which as is well known, there are action and co-operation. Such co-operation exists too in all the senses, for the sensories, like the bodily organs of motion, consist of fibres, membranes, and muscles; but to describe the particular co-operation of each would be needless; for it is well known that light acts on the eye, sound on the ear, odour on the nostril, and flavour on the tongue, and that the organs adapt themselves to such action, and thence derive sensation. How plain is it to perceive from hence, that unless there were in the spiritual organism of the brain such action and co-operation with the influent life, it would be impossible for thought and will to exist! for life from the Lord entereth by influx

into that organism, and as this on its part co-operates, all that is thought, weighed, concluded, and determined to be done, is made perceptible. Supposing life alone to act, and man not to co-operate as of himself, he would be no more capable of thinking than a stock or a stone, or than a church is, whilst the minister is preaching in it, which may indeed, by the repercussion of the voice from its doors, repeat the words like an echo, but can never be made sensible of the matter of the discourse: in such a state would man be, in respect to charity and faith, unless he co-operated with the Lord.

578. The state and condition of man, supposing him not to co-operate with the Lord, may also be illustrated by the following comparisons: the spiritual things of heaven and the church would in such a case excite in him the same perceptions and sensations, as some discordant or disagreeable object, affecting him for instance as a stench does his nose, dissonance his ear, deformity his eye, and a nasty taste his tongue: supposing the delight of charity and the pleasantness of faith to enter by influx into the spiritual organism of their minds who are in the delight of evil and the false, they would be tortured and tormented by the intrusion, and at length would fall into a swoon; for the organism of the mind of such persons, by reason of the continual spiral foldings and windings of which it consisteth, would twist and writhe itself during the heavenly influx, and would be tortured like a serpent on a bed of ants. That this is really the case, hath been proved to me by abundant experience in the spiritual world.

III. THAT SINCE ALL ARE REDEEMED, ALL HAVE A CAPACITY TO BE REGENERATED, EVERY ONE ACCORDING TO HIS STATE.

579. To understand this proposition more clearly, it may be expedient to premise something on the subject of redemption. The Lord came into the world principally for these

two purposes, to remove hell from angels and men, and to glorify His humanity; for before the Lord's coming, hell had encreased from beneath to such a height, as to infest the angels of heaven, and also by its interposition between heaven and the world, to intercept the Lord's communication with men on earth, in consequence of which no divine truth or good could pass from the Lord to mankind. Hence a total destruction and damnation threatened the whole human race, nor could the angels of heaven have subsisted long in their integrity. To remove hell therefore, and so to avert the impending damnation, the Lord came into the world, and did remove it, and subdued it, and thus opened heaven, so that He might afterwards be present with men on earth, and save such as live according to His commandments, consequently regenerate them, for they are saved who are regenerated. Thus the truth of the proposition is intelligible, that all have a capacity of being regenerated, because all are redeemed: and as regeneration and salvation are one thing, it is alike true, that all have a capacity of being saved. The doctrine therefore which the church maintains, that unless the Lord had come into the world no one could have been saved, is to be understood in this sense, that unless the Lord had come into the world no one could have been regenerated. With respect to the other end for which the Lord came into the world, namely, to glorify His humanity, it was grounded in this circumstance, that He was thus made a Redeemer, Regenerator, and Saviour to eternity; for it is not to be supposed, that by the redemption once wrought in the world, all from that time were redeemed, but that He is continually redeeming those who believe on Him, and practise His precepts. More however may be seen on these subjects in the chapter on redemption.

580. The reason why it is said that every one hath a capacity of being regenerated according to his state, is,

because a difference of persons and circumstances causes a difference in respect to regeneration: the learned and the unlearned, for instance, are regenerated in a different manner, and by different processes; the same is true of persons engaged in different studies and employments; and of such also as confine their researches to the externals of the Word, and such as extend them to its internals: there is a difference between those who receive from their parents good natural dispositions, and those who receive bad; and likewise in respect to those who from their infancy have plunged themselves into the vanities of the world, and those who have sooner or later separated themselves from them: in short there is a difference between such as constitute the external church of the Lord, and those who constitute the internal: the variety is infinite, like that of the faces and dispositions of mankind; but still every one hath a capacity of being regenerated and saved according to his state. That this is the case, may appear evident from this circumstance, that the heavens, into which all the regenerate are received, are three in number, the highest, the middle, and the last; into the highest they are received who by regeneration are become receptive of love to the Lord; into the middle, they who are receptive of love towards their neighbour; and into the last, they who live only in the practice of external charity, and at the same time acknowledge the Lord as God the Redeemer and Saviour. All these different descriptions of men are saved, but yet after a different manner, and according to a different process. The reason why all have a capacity of being regenerated, and thus saved, is, because the Lord, with His divine good and truth, is present with every man; from this presence is the life of each, and hence also the faculty of understanding and willing, together with freedom of determination in spiritual concerns: these gifts are denied to no one: there are also means supplied, leading to the right use of these gifts; among Christians this supply of means is to be found in

the Word, and among gentiles in the particular religion of each country, which teaches the being of a God, and enforceth precepts respecting good and evil. From what hath been said, it plainly follows, that every one has a capacity of being saved, so that if he is not saved, man, and not the Lord, is in fault, and his fault consists in this, that he does not co-operate.

581. That redemption and the passion of the cross are two distinct things, which ought by no means to be confounded together, and that the Lord, by both, assumed the power of regenerating and saving mankind, was shewn in the chapter on REDEMPTION. From the prevailing faith of the present church, that the passion of the cross constitutes the sum and substance of redemption, have arisen legions of horrible falsities respecting God, faith, charity and other subjects connected in a regular chain with those three, and dependent on them; as for instance respecting God, that he passed sentence of condemnation on all the human race, and was willing to be brought back to mercy, in consequence of that condemnation being laid on His Son, or taken by the Son upon Himself, and that they alone are saved who are gifted with the merit of Christ either by the divine fore-knowledge, or predestination: this fallacy has given birth also to another tenet belonging to that faith, that all such as are gifted with that faith are instantly regenerated without any regard to their own co-operation, nay, that they are thus delivered from the curse of the law, being no longer under the law, but under grace; and this notwithstanding the Lord's declaration, "*that he would not take away one jot or tittle of the law,*" Matt. v. 18, 19, Luke xvi. 17, and His command to His disciples *to preach repentance, for the remission of sins*, Luke xxiv. 47, Mark vi. 12; and His express words "*The kingdom of God is at hand; repent ye and believe the Gospel,*" Mark 1. 15: by the Gospel is meant, that they had the power to be regenerated, and thus saved, which power they could not have had

unless the Lord had wrought redemption, that is, unless He had, by His combats against hell, and by His victories over it, deprived it of its power, and unless He had glorified His Humanity, that is, had made it Divine.

528. Consult your reason, and tell me, what sort of creatures, in your judgment, men would become, supposing the faith of the present church to continue, which teaches that they were redeemed solely by the passion of the cross, and that such as are gifted with that merit of the Lord, are not under the curse of the law; and further, that this faith, although man is altogether ignorant whether it be in him or not, remitteth sins and regenerates, and that his co-operation in its act, that is, whilst it is given and enters into him, would defile it, and make salvation void, for by this he would mix his own merit with the merit of Christ. Consult, I say, your own reason, and tell me whether, upon this supposition, the whole Word, which insists principally on regeneration, by a spiritual washing from evils, and by exercises of charity, must not of necessity be rejected? And then, of what use is the decalogue, which is the beginning of reformation, or what purpose can it serve, but to be applied by a cook as so much waste paper to wrap up his confectionary? In such a case, what is religion but a kind of lamentable cry, on man's part, that he is a sinner, joined with supplication to God the Father to have mercy on him, for the sake of His Son's sufferings? And what is this but a religion of the lips only, proceeding from the lungs, without any thing of act or deed in it proceeding from the heart? And what then is redemption but a papal indulgence? or what more than the whipping of one monk for the offences of the whole monastery, as is no uncommon practice? Supposing this faith alone to regenerate man, whilst repentance and charity contribute nothing, what is the internal man, which is his spirit that liveth after death, but like a city on fire, the rubbish of which

forms the external? or like cultivated ground, or a meadow, laid waste by caterpillars and locusts? Such a man appears in the sight of angels just like a person who cherishes a serpent in his bosom, whilst he covers it with his garment to prevent its being seen; or like one who sleeps as a sheep in company with a wolf; or like a person who lies down to rest under an elegant coverlid, in a shirt woven of spiders' webs. And in such case what is a life after death, when all, according to the differences of their advancement in the regeneration, are to be arranged in heaven, or according to the differences of their rejection of regeneration, in hell, but a merely carnal life, thus of a like quality with that of a fish or a crab?

IV. THAT THE SEVERAL STAGES OF REGENERATION OF MAN ANSWER TO HIS NATURAL CONCEPTION, GESTATION IN THE WOMB, BIRTH, AND EDUCATION.

583 There is with man a constant correspondence between natural operations and spiritual, or between what is done in the body, and what is done in the spirit; the reason is, because as to his soul he is by birth a spiritual being, and is clothed with a natural covering which constitutes his material body; hence when this is cast off, his soul, clothed with a spiritual body, enters immediately into a world where all things are spiritual, and is there associated with its like. Now since the spiritual body is to be formed in the material body, and is formed by means of truths and goods, which are derived by influx from the Lord, through the spiritual world, and are received by man interiorly, in such of his component principles as are derived from the natural world, which are called matters of civil and of moral import, it is plain what must be the nature of its formation: and since, as just observed, there is with man a constant correspondence between natural operations and spiritual, it follows, that the stages of spiritual regeneration answer to the stages of natural conception, gestation in the womb,

birth, and education. It is in this ground, that whenever mention is made in the Word of natural births, they always signify spiritual births, such as relate to good and truth: for whatever occurs in the letter of the Word, which is natural, involves and signifies something spiritual, as was fully proved in the chapter on the SACRED SCRIPTURE, where it was shewn, that in all and every part of the Word there is a spiritual sense contained in the letter. That natural births, when mentioned in the Word, involves spiritual births, is plain from the following passages: "*We have conceived, we have come to the birth, we have as it were brought forth wind: we have not wrought any deliverance,*" Isaiah xxvi. 18; "*At the presence of the Lord the earth bringeth forth,*" Psalm cxiv. 7; "*Shall the earth be made to bring forth in one day? Shall I bring to the birth, and not cause to bring forth, saith the Lord; shall I cause to bring forth and shut the womb?*" Isaiah lxvi. 7 to 10; "*Sin shall come to the birth, and shall not be able to bring forth,*" Ezek. xxx. 15, 16; "*The sorrows of a travailing woman shall come upon Ephraim; he is an unwise son, for he doth not stay his time in the womb of sons,*" Hosea xiii. 13: not to mention several other passages to the same purpose. Since natural births, when mentioned in the Word, signify such as are spiritual, and these are from the Lord, therefore He is called the Former, and He that bringeth forth from the womb, as is evident from these passages: "*Jehovah is thy Maker, and thy Former from the womb,*" Isaiah xliv. 2; "*He that brought me out from the womb,*" Psalm xxii. 9; "*Upon Thee have I been placed from the womb; Thou art He that brought me forth out of my mother's bowels,*" Psalm lxxi. 6; "*Hearken unto me all the remnant of the house of Israel, which were borne by me from the womb, carried from the belly,*" Isaiah xlvi. 3; and in several other places. It is from this ground that the Lord is called Father, as in Isaiah ix. 6, lxiii. 16, John x. 30, xiv. 8, 9; and that

such as are in goods and truths from Him are called sons, and born of God, and brethren one amongst another, Matt. xxiii. 8; and that the church is called mother, Hosea ii. 2, 5, Ezek. xvi. 45.

584. From what has been said then, it is evident, that there is a correspondence between natural births and spiritual; and as there is such a correspondence it follows, that conception, gestation in the womb, parturition and education, are not only predicable of the new birth, but are states actually attending it, the particular nature of which we shall consider presently. It is sufficient in this place to observe, that the human seed is interiorly conceived in the understanding, and is formed in the will, and is thence translated into the testes, where it clothes itself with a natural covering, and is thus conveyed into the womb, and from thence into the world. There is moreover a correspondence between the regeneration of man and all the productions of the vegetable kingdom; on which account it is that in the Word man is frequently described by a tree, his truth by seed, and his goodness of fruit. That a bad tree may be as it were born anew, and afterwards bear good fruit and good seed, is evident from the cases of engrafting and inoculation, where, notwithstanding the ascent of the same juice from the root, through the trunk, even to the part ingrafted or inoculated, yet it is there changed into good juice, and maketh a good tree. The case is similar in the church, with those who are ingrafted in the Lord, as He Himself teaches in these words: "*I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; if a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire,*" John xv. 5, 6.

585. That the vegetation, not only of trees, but also of all shrubs, corresponds with human proliferation, is an opinion maintained by many of the learned; wherefore, by

way of appendix to what has been said, I shall add a few observations on this subject. In trees, and in all other subjects of the vegetable kingdom, there are not two sexes, male and female, but each particular subject is male,* the earth alone, or ground, being their common mother, and thus as it were a female; for it receives the seeds of all plants, causes them to open, carries them as in her womb, at the same time provides them with nourishment, and brings them forth, that is, teems them from her womb into the open day, and afterwards clothes and supports them. When the earth first causeth the seed to open, it beginneth from the root, which is like a heart, from whence it emits and transmits juice, like blood, and thus forms a kind of body furnished with members; the body is the stem of the plant, and the branches with their twigs are its members: the leaves, which it produces immediately after its birth, are in the place of lungs; for as the heart without the lungs

* What is here said by our author concerning the gender of plants, as being all males, may seem at first sight to militate against the received doctrine of the celebrated Linnæus on this subject, generally distinguished by the name of the sexual system. Upon a closer examination however it will be found, that the tenets of our author, and those of the Swedish botanist, do not in the least interfere with or oppose each other, but rather serve for each other's confirmation. The two sexes in plants, as pointed out by Linnæus, it should be well observed, do not of themselves serve to produce new plants, but only new seed, agreeable to what our author asserteth to be the case with the male in the human kind, that the human seed is conceived in the understanding, and formed in the will; properly speaking, therefore this circumstance in plants should not be considered as any ground of distinction of sex, any more than the difference between the will and the understanding should be considered as a ground of distinction of sex in man. The seed thus formed, by what Linnæus called the male and female parts of a plant, must needs be sown in the earth as a mother before a new plant can possibly be produced, and therefore it may be with great truth be asserted, according to our author, that the earth is the common mother of vegetables, and acteth as it were the part of a female, whilst each vegetable is a male, capable only of producing seed, by a distinction in the parts of its flowers, analogous to the distinction between the will and understanding in the male of the human kind.

produces neither sense nor motion, and thus doth not impart life to man, so neither can the root alone, without the leaves, cause a tree or shrub to vegetate. The flowers which precede the fruit, are the means of purifying the juice or blood, and of separating the grosser parts from the purer, and of forming for the influx of the latter into their bosoms a new and tender stalk, through which the purified juice may flow, and thus give beginning and successive formation to the fruit, which may be compared to the *testis*, in which seeds are perfected. The vegetative soul, which reigns universally in the inmost ground of every particle of the juice, or in its prolific essence, is derived purely from the heat of the spiritual world, which, in consequence of its origin from the sun of that world, hath a perpetual tendency to generation, and thus to a continuance of creation; and as that sun hath essentially a tendency towards the production of man, therefore it communicates in whatsoever is generated some sort of resemblance to man. Let no one be surprized to hear it asserted, that the subjects of the vegetable kingdom are all males, and that the earth alone, or the ground, is as a common mother or female; for according to the testimony of SWAMMERDAM founded on ocular experience, and recorded in his *BIBLIA NATURÆ*, the same is true of bees, which, he says, have but one common mother, from whom the family of the whole hive is produced; and if these small animals have only one common mother, why may not the same be true with respect to all plants? That the earth is a common mother, may also be spiritually illustrated, and indeed is illustrated by this circumstance, that the earth, in the Word, signifies the church, and the church is the common mother of all her members, as she is also styled in the Word: that the earth signifies the church, may be seen in the *APOCALYPSE REVEALED*, n. 285, 902, where it is proved. But the reason why the earth or ground hath the power of entering

into the inmost part or principle of the seed, even to its prolific essence, and of drawing this forth and diffusing it, is, because every grain of dust or mould exhales from its essence a sort of subtile sphere, like an effluvium, which penetrates the seed; and this is owing to the active force of the heat that proceeds from the spiritual world.

586. That man cannot be regenerated but by successive degrees, is a truth which may be illustrated by the case of all things, even to the minutest particulars which exist in the natural world. A tree does not arrive at the maturity of its state, so as to become a tree, in a single day, but first grows from its seed, afterwards from its root, and thence from its shoot, which becomes a stem; from this proceed branches and leaves, and lastly flowers and fruits: neither doth a crop of wheat or barley become fit for the sickle in one day; nor is a house built in one day; nor does man attain to his full bodily stature in one day, much less to the stature of wisdom: so neither is the church established and perfected in one day; nor is it possible for any progression to arrive at its end, unless there be a beginning to set out from. They who form any other notion of regeneration than this, are entirely ignorant of the nature of charity and faith, and of the growth of each according to man's co-operation with the Lord. Hence it is evident, that the several stages of the regeneration of man answer to his natural conception, gestation in the womb, birth, and education.

V. THAT THE FIRST ACT OF THE NEW BIRTH IS CALLED REFORMATION, WHICH IS AN ACT OF THE UNDERSTANDING; AND THAT THE SECOND ACT IS CALLED REGENERATION, WHICH IS AN ACT OF THE WILL, AND THENCE OF THE UNDERSTANDING.

587. Since it is intended in this and the following articles, to treat on the subjects of reformation and regeneration, the former of which is ascribed to the understanding, and the latter to the will, it is expedient that the distinctions between the understanding and the will should be

known ; and as these are described above, n. 397, the passage should be consulted, that it may be read over previous to the contents of this article. That the evils in which man is born are ingenerate in the will of the natural man, and that the will inclines the understanding to favour its desires, by thinking in agreement, was shewn in the above article; hence, to effect the regeneration of man, it is necessary that it be done by the understanding, as by a mediate cause, and this is accomplished by the information which the understanding receives, first from parents and masters, and afterwards from reading the Word, from sermons, from books, and conversation. The subjects which the understanding thus receives are called truths, so that it is the same thing whether we speak of reformation being effected by the understanding, or by the truths which the understanding receives; for truths instruct man in whom, and what, he is to believe, and also what he ought to do, consequently what he ought to will; for whatsoever a man does is done from the will according to the understanding. Since then the very will of man is by birth evil, and since the understanding teacheth what is evil and what is good, and he hath power to will, or not to will, the one or the other, it follows of consequence, that he must be reformed by means of the understanding. So long however as he sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation; but when he actually wills to flee from evil and do good, then commences the state of regeneration.

585. For this end man is endowed with a capacity of elevating his understanding almost into the light which the angels of heaven enjoy, that he may see what it behoves him to will and thence to do, if he would be prosperous* in

* By the temporal prosperity of which our author here speaks, we are not to understand an exaltation to worldly honours, riches, or preferment, but such a well being with respect to temporal circumstances, arising from the

this world for a time, and be blessed after death to eternity; he becomes prosperous and blessed in case he procures wisdom for himself, and keeps his will in obedience to it, but he becomes unprosperous and unhappy, in case he submits his understanding to the guidance of his will; the reason is, because the will, from its birth, inclines to evils, even to such as are most enormous; unless then it be restrained by the understanding, a man left to the free guidance of his will would rush headlong into all wickedness, and from his inherent ferine nature, would plunder and massacre, for his own gratification, all who did not favour his designs, and indulge his lusts. Besides, unless the understanding could be perfected separately from the will, and the will by its means, man would not be man but a beast; for without such separation, and the ascent of the understanding above the will, he would have no capacity of thinking, nor of speaking by virtue of thought, but would only utter a sound expressive of his affection; nor would he have a capacity of acting from reason, but only from instinct; much less would he have a capacity of knowing the things that are of God, and God by them, and thus of being conjoined to God, and living to eternity: for man thinks and wills as of himself, and this circumstance, *as of himself*, is what renders the conjunction reciprocal, for conjunction without reciprocity cannot possibly be effected, as there can be no conjunction of what is

blessing of Providence on a well-regulated and wise conduct of life, as may preserve a man from those dreadful mischiefs and calamities, which generally befall the unwise and ungodly. This prosperity hath been ever considered by all wise men as naturally connected with and resulting from a virtuous and holy life; as on the other hand, vice and profligacy seldom fail to draw down their own punishment even in this world, with respect to temporal events. The doctrine too, we trust will be found perfectly agreeable to the information given us by the Sacred Scriptures on this subject, which frequently intimate to us the blessings attendant on good men, through the Divine Providence, even in the present world, and that *godliness hath the promise of the life that now is, as well as of that which is to come.*

active with what is passive without mutual adaptation or application : God alone acts, and man suffers himself to be acted upon, and co-operateth in all appearance as of himself, although interiorly from God. From a right perception of these truths it may be seen, of what nature and quality the love of man's will is, if it be elevated by means of the understanding, as well as its nature and quality, if it be not so elevated, thus the nature and quality of man.

589. It is to be observed, that the faculty of elevating the understanding even to that intelligence which the angels of heaven enjoy, is inherent by creation in every man, whether he be evil or good, nay even in every devil in hell, for all that are in hell were once men ; this fact has often been shewn me by experience : but the reason why devils are without intelligence, and are insane as to spiritual things, is, because they do not will or desire good, but evil ; they have consequently an aversion to know and understand truths, because truths are in favour of good, and in opposition to evil. Hence too it appears, that the first stage of the new birth is the reception of truths in the understanding, and that the second is a willingness to act according to truths, and at length the practice of them. None however can be said to be reformed by the mere knowledges of truths, inasmuch as every man, by virtue of the faculty he enjoys of elevating his understanding above the love of his will, is enabled to apprehend truths, and also to speak, to teach, and to preach them ; but he is a reformed person, who is in the affection of truth for truth's sake, for this affection conjoineth itself with the will, and, if it continues and increases, conjoineth the will with the understanding, and then commences regeneration. How regeneration is afterwards advanced and perfected, will be the subject of the following articles.

590. But the quality and character of a person, whose understanding is in a state of elevation, whilst the love of his will remains unelevated by it, may be illustrated

by comparisons. He is like an eagle flying aloft, which no sooner spieth on the ground any kind of prey for food, as poultry, young swans, or new born lambs, but he instantly pounceth down upon it, and devours it. He is also like an adulterer, who keeps a harlot concealed below in a secret vault of his house, and who by turns ascendeth to the highest story, where in his wife's presence he entereth into sober conversation with those who dwell there on the subject of chastity, and then suddenly descending, indulges his lascivious passions with his harlot. He is also like a swarm of gnats in a fenny country, which fly in a column over the head of a galloping horse, but which, when it stops, descend and immerse themselves in the fen that bred them: even so the man, whose understanding is in a state of elevation, whilst the love of his will remains below, immersed in the unclean indulgences of nature, and the libidinous propensities of the senses. But as persons in such a state seem to have an understanding resplendent with wisdom, and yet their will is in opposition to it, they may be likened also to serpents with shining scales, and to flies called cantharides, that appear of a golden hue, and also to that meteor-like appearance in marshy places, called an *ignis-fatuus*, to rotten wood that emitteth light, and to other phosphoric bodies: they rank amongst those who have the art of appearing like angels of light, both to men on earth, and after death to the angels of heaven, but after a short examination, they are then deprived of their garments, and cast down naked from their state of exaltation; this cannot be the case here on earth, because their spirits here are not open and apparent, but concealed under feigned characters, like the representations of actors on a stage. The power they have to appear like angels of light both as to their aspect and speech, is grounded in this circumstance, of which also it is a convincing proof, that they have the faculty, as before observed, of elevating their un-

derstandings above the love of the will, and that almost to angelic wisdom. Now as the internal and external of man may thus be turned contrary ways, and as the body is cast off after death and the spirit continues to exist, it is plain that a dusky spirit may dwell under a fair outside, and a fiery one under the cover of soft and courteous discourse; wherefore, my friend, form your judgment of men, not from their lips, but from their hearts, that is, not from their words, but from their actions; for the Lord saith, "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; by their fruits ye shall know them,*" Matt. vii. 15, 16.

VI. THAT THE INTERNAL MAN IS FIRST TO BE REFORMED, AND BY IT THE EXTERNAL, AND THAT THUS MAN IS REGENERATED.

591. That the internal man is first to be regenerated, and by it the external, is a doctrine at the present day commonly insisted on in the church; but then by the internal man nothing else is conceived or meant, than a faith that God the Father imputes the merit and righteousness of his Son, and sends the Holy Ghost. It is generally supposed that this faith constitutes the internal man, and that the external, which constitutes the natural-moral man, flows from it, and is as a sort of appendage to the former, just like the tail of a horse or a cow, or the tail of a peacock, or a bird of paradise, which reaches down to the feet, without having any coherence with the body; * for it is asserted,

* The reader will find a difficulty in apprehending the propriety of the comparison here used by the author, unless he be attentive to distinguish between the conjunction of one thing with another in the way of an appendage, and in the way of coherence. By conjunction in the way of an appendage is meant the annexing of one thing to another in such a manner, that though they touch, and are joined together in some particular point, yet in other respects they may be considered as distinct and separate from each other, as is the case in respect to the conjunction between an animal and its tail. But by conjunc-

that charity follows that faith, but that in case charity enter from man's will, it proves the destruction of faith. Since, however, the church at this day allows of no other internal man than what is here described, it has in fact no internal man, since no one can tell whether that faith be given to him or not; that it cannot possibly be given, and that it is thus a mere creature of the imagination, was shewn above. Hence it follows, that at this day, with such as have confirmed themselves in that faith, there is no other internal man than that natural man before described, which by birth is replete with all kinds of evils. It is further asserted, that regeneration and sanctification are a certain consequence of that faith, and that man's co-operation, by which alone regeneration is effected, ought to be excluded. Hence it is that the knowledge of regeneration in the present church is not attainable, when yet the Lord saith, that except a man be regenerate he cannot see the kingdom of God.

592. But the internal and external man of the New Church are of a very different nature from what we have been describing; the internal man belongs to his will, under whose influence he thinks when he is left to himself, as is the case when he is at home; but the external man is his action and conversation, in which he is engaged when

tion in the way of coherence is meant a union effected between two different things in such a manner, that they form no longer two but one substance, as is the case with respect to the conjunction subsisting between flesh and blood, heat and light, the will and the understanding, &c. Hence then may be seen a reason why the author here compares the conjunction of the internal and external man, according to the notions which the present church entertaineth concerning them, with the conjunction that subsisteth between an animal and its tail, which is a conjunction in the way of appendage and not of coherence; whereas according to truth and order, they ought to be united in the way of coherence, so that the internal man might enter into and rule in the external, and thereby preserve, bless, and sanctify it, by communicating to it holy influences from the Lord.

abroad or in company; so that the internal man is charity, because charity belongs to the will, and it is at the same time faith, which hath relation to the thought. Both these together before regeneration, constitute the natural man, which is thus divided into internal and external, as is evident from this circumstance, that a man does not permit himself to act and speak in company, or abroad, as at home, or when left to himself; the cause of which division is, that as the laws of society prescribe punishments for those who do ill, and rewards for those who do well, men compel themselves to separate the external man from the internal, for no one is desirous of punishment, but every one wishes for reward, which he finds in the acquisition of wealth and honours; and to avoid punishment, and attain reward, can only be effected by living in conformity to the laws of society: hence it is that morality and benevolence in externals, are found amongst those who have none in their internals; and this is also the origin of all hypocrisy, flattery and simulation.

593. As to what concerns the division of the natural man into two forms, it consists in an actual division both of its will and of its thought; for all the actions of man proceed from the will, and all his speech from the thought; so that a second will is formed by him below the first, and in like manner a second thought; but still both these constitute the natural man: this second will, which he forms, may be called his corporeal will, because it acts upon and impels the body to conduct itself according to the outward forms of morality; and this second thought may be called pulmonary thought, because it acts upon and impels the tongue and lips to utter such discourse as may seem intelligent. This thought and this will, taken together, may be compared to the thin skin (*philyra*) which adheres to the inside of the bark of a tree, and to the membrane which adheres to the shell of an egg, and

the internal natural man is within them, which natural man, if evil, may be compared to the wood of a rotten tree, about which the bark with its thin skin appears entire, and also to a rotten egg within a white shell. But the quality of the internal natural man from birth, shall be here described: his will is prone to evils of every kind, and his thought, as originating in the will, is alike prone to falses of every kind: this then is the internal man which is to be regenerated, for unless it be regenerated, there is nothing but hatred against all things that respect charity, and wrath, as a consequence, against all things that respect faith. Hence it follows, that the internal natural man is first to be regenerated, and by it the external, this being according to order; but to regenerate the internal man by the external, is contrary to order; for the internal is as a soul in the external, not only in general, but also in the minutest particular; it is consequently included in every single word that the external utters, notwithstanding man be ignorant of such a circumstance: it is from this ground that the angels perceive the nature and quality of man's will, by observing a single action only, and the nature and quality of his thought, by attending only to a single expression, and can thus discover whether the will and thought be infernal or heavenly; hence they know at once the whole man, perceiving by the tone of his voice, the affection that reigns in his thought, and by his behaviour, or form of action, the love that rules in his will: the angels have a clear perception of such things, however man may strive to conceal his true character, under an appearance of religion and morality.

594. The regeneration of man is described in Ezekiel by the dry bones, which were first covered with sinews, then with flesh and skin, and lastly had spirit breathed into them, so that they revived, chap. xxxvii. 1 to 14: that regeneration is described by these circumstances, is evident from the words which follow: "*These bones are the whole house of*

Israel," Verse 11. It is also compared in the same passage with sepulchres, or graves; for it is written, "*I will open your graves, and put my spirit in you, and bring you into the land of Israel,*" verses 12, 13, 14: by the land of Israel, as applied in this and other passages, is meant the church. The reason why regeneration was represented by bones and graves, is, because the unregenerate are called dead, and the regenerate alive, for spiritual life is in the latter, but in the former, spiritual death.

595. In every created thing throughout the universe, whether living or dead, there is an internal and an external; the one never exists without the other, as no effect can exist without a cause: every created thing too is esteemed in proportion to its internal goodness, and is held of little value in proportion to its internal vileness; external goodness is of no account, supposing it to contain internal vileness: every wise man on earth, and every angel in heaven, forms his judgment according to this rule. The quality of the unregenerate man, and that of the regenerate, may be illustrated by comparisons: the unregenerate man who assumes the appearance of a moral member of society and a good Christian, may be compared to a dead body wrapt up with spices, which nevertheless spreads around a noisome stench, which taints the perfume of the spices, and insinuating itself into the nostrils, is injurious to the brain. He may also be compared with a mummy gilded, or laid up in a silver coffin, on looking into which, the eyes are shocked at the sight of a black corpse. He may also be compared with bones and skeletons lying in a sepulchre built of *lapis lazuli*, and adorned with other costly ornaments. He may be compared too with the rich man, who was clothed with purple and fine linen, whose internal nevertheless was infernal, Luke xvi. He may further be compared with poison so sweetened as to taste like sugar; or with hemlock when in bloom; or with fruits which have shining and beautiful rinds, but whose

kernels are eaten up by worms; or with a sore covered over with a plaster, and afterwards with a thin skin, beneath which there is nothing but corrupt matter. It is true that the internal of such a person may be estimated in the world by the external, but only by those who are themselves void of a good internal, and who therefore judge according to appearance; the case however is different in heaven; for when the changeable body that envelopes the spirit, and which is in a state of flexibility from evil to good, is separated by death, the internal then remains, as it constitutes the human spirit, and then appeareth at a distance like a serpent that hath cast his skin, or like rotten wood stripped of its bark, in which before it hath a shining and bright appearance. But it is otherwise with the regenerate man; his internal is good, and his external is like to that of another person, and yet in reality it differs from that of the unregenerate man, as heaven from hell, for a soul of goodness is contained within it. It is of little consequence whether such a man be a grandee of high rank, living in a palace and attended with a large retinue of servants, or be in low circumstances, dwelling in a cottage with only a boy to attend him; nay, it is of little consequence whether he be a prelate, clad in robes of purple and wearing an archbishop's mitre, or be only the shepherd of a few sheep in a forest, with no other clothing than a coarse rustic coat, and no cover for his head but an ordinary bonnet. Gold is still gold, whether it glitter by being placed near the fire, or contract a blackness on its outer surface by being exposed to the smoke; it is gold whether it be cast into a beautiful image like that of an infant, or into an ugly one, like that of a mouse; mice that were made of gold, and placed near the ark, were also accepted, and had a propitiating power, 1 Sam. vi. 3, 4, 5, &c. for gold signifies internal good. A diamond and a ruby, in like manner, whatever the matrix in which they may be found, whether calcareous or of clay, are esteemed, when taken out, by reason of their inter-

nal goodness, of equal value with the similar precious stones in a queen's necklace: and so in all other instances. Hence it is evident, that the external derives its value from the internal, and not the contrary.

VII. THAT WHEN THIS TAKES PLACE, THERE ARISES A COMBAT BETWEEN THE INTERNAL AND EXTERNAL MAN, AND THEN WHICHEVER CONQUERS HATH DOMINION OVER THE OTHER.*

596. The reason why a combat arises at that time is, because the internal man is reformed by means of truths, and from these he sees what is evil and false which still abide in the external or natural man; hence there now arises, for the first time, a disagreement between the new will which is above, and the old will which is beneath, and this disagreement between the two wills is attended with a disagreement also between the respective delights of each; for it is an acknowledged truth, that the flesh is contrary to the spirit, and the spirit to the flesh, and that the flesh with its lusts must first be subdued, before the spirit can act, and the man become new. After this disagreement of the two wills a combat arises, being that which is called spiritual temptation: but this temptation or combat is not between goods and evils, but between the truths of good and the falses of evil; for good of itself cannot fight, but it fights by truths, neither can evil fight of itself, but by its falses; as the will cannot fight of itself, but by the understanding, in which its truths reside. Man has no other sensible perception but that this combat is in himself, it being felt by him as remorse of conscience; but yet it is the Lord and the devil, that is, hell, which fight in man, and contend for dominion over him, or

* As the subject of spiritual combat and temptation here investigated is of the utmost importance to be thoroughly understood, the reader is referred to the author's work on the New Jerusalem and its Heavenly Doctrine, where in the chapter on Temptation, and particularly in the extracts appended to it from the *Arcana Cœlestia*, the most ample information is afforded.

who shall possess him : the devil, or hell, assaults him, and calls forth his evils, whilst the Lord defends him, and calls forth his goods. But although this combat is waged in the spiritual world, yet still it is waged in man between the truths of good and the falses of evil that are in him ; hence he ought to fight altogether as of himself, since he enjoys freedom of will to act either in favour of the Lord or in favour of the devil ; he acts in favour of the Lord, if he abide in truths from good, and in favour of the devil, if he abide in falses from evil. Hence it follows, that whichever obtains the victory, whether it be the internal man or the external, hath dominion over the other : just as in the case of two hostile princes, who contend which shall be the ruler of the other's kingdom, he that conquers takes the kingdom, and subjects all its inhabitants to his authority ; so also in the present instance, supposing the internal man to conquer, he beareth rule, and subdueth all the evils of the external man, in which case regeneration is continued ; but supposing the external man to conquer, he then beareth rule, and disperseth all the goods of the internal man, in which case regeneration is made void.

597. It is allowed at this day that there are such things as temptations, but scarce any one knows their origin and nature, and what good they effect : their origin and nature were shewn above, and also what good they effect, namely, that when the internal man gains the victory, the external is subdued ; in which case lusts are dispersed, and affections of good and truth are implanted in their stead, and are so disposed, that the goods and truths which a man wills and thinks, he also practises and speaks from his heart. Moreover, by means of victory over the external man, he is rendered spiritual, and is then associated by the Lord with the angels of heaven, who are all spiritual. The reason why temptations have heretofore remained unknown, and scarce any one has been acquainted with their origin and

nature, and what good they effect, is, because the church has not hitherto been principled in truths, as no one can be, unless he approach the Lord immediately, and reject the former faith, and embrace the new : this is the true cause why no person hath been admitted into any spiritual temptation, since the time when the council of Nice introduced the faith of three Gods; for had he been admitted, he would instantly have fallen under it, and so would have plunged himself deeper into hell. The contrition which is said to precede the present faith, is not temptation; I have asked several upon this point, and they have told me that it is nothing but a mere unmeaning word, except that possibly, with simple minds, it may be attended with a timorous apprehension about hell-fire.

598. Man, after he has passed through temptation, is, as to his internal man, in heaven, and by means of his external in the world; so that it is by temptations that the conjunction of heaven and of the world is effected with man, and then the Lord, abiding with him, rules his world from heaven, according to order. The reverse happeneth where man remains natural, for he is then desirous of ruling heaven from the world. Every one who is principled in the love of dominion from the love of self, becomes of such a quality : if he be inwardly scrutinized it will appear that he doth not believe in any God, but in himself; and after death fancieth any spirit who may be more powerful than others to be God : such is the insanity that prevails in hell, which is there carried to so great an excess, that some call themselves God the Father, some God the Son, and some God the Holy Ghost, and among the Jews some call themselves the Messiah. Hence it appears what sort of a being man becomes after death, in case the natural man be not regenerated, and what consequently he would become in his own phantasy, unless the Lord were to establish a new church, in which genuine truths shall be taught : this is

what is meant by these words of the Lord : "*In the consummation of the age, that is, in the end of the present church, shall be tribulation, such as was not since the beginning of the world, neither shall be ; and except those days should be shortened, no flesh could be saved,*" Matt. xxiv. 21, 22.

599. In the combats or temptations of individual men the Lord works out a particular redemption, as he wrought a general one during His abode in the world ; by His combats and temptations in the world, the Lord glorified His Humanity, that is, made it divine ; in like manner, at this day, with every individual during his state of temptation, He fights for him and overcomes the infernal spirits which infest him, and after temptation glorifies him, that is renders him spiritual. The Lord, after having wrought universal redemption, reduced to order all things both in heaven and in hell : in like manner with man, after temptation, He reduceth to order all things in him that belong to heaven and the world. The Lord after redemption established a new church ; in like manner He also establishes in man the principles that belong to the church, and makes him a church in particular. The Lord after redemption conferred peace on those who believed on Him, for He said, "*Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you,*" John xiv. 27 ; in like manner he gives man after temptation a perception of peace, that is, gladness of mind (*animus*), and consolation. From these circumstances it is evident, that the Lord is a Redeemer to eternity.

600. The regeneration of the internal man, without that of the external, may be compared with a bird flying in the air, that hath no habitation on dry ground, but only in some fenny place, where it is infested by serpents and frogs, so that it flies away and perishes. The internal man may in such case be compared also with a swan swimming in the midst of the ocean, that is not able to reach the shore to build herself a nest ; so that she lays her eggs in the water,

where they are devoured by the fish. He may be compared too with a soldier standing on a wall, which being undermined, he falls down headlong, and is buried in the ruins. He may further be compared with a beautiful tree transplanted to a place where the soil is rotten, and where whole troops of worms devour its root, so that it withers away and dies. He may be also compared to a house without a foundation and likewise to a column without a pedestal. Such is the internal man, when it alone is reformed without the external, for where this is the case it has no determination to the practice of good.

VIII. THAT THE REGENERATE MAN HAS A NEW WILL AND NEW UNDERSTANDING.

601. That the regenerate man is renewed, or made new, is a doctrine known to the present church, and is confirmed both by the Word of God, and also by reason. BY THE WORD OF GOD, from these passages: *Make ye a new heart, and a new spirit; why will ye die, O house of Israel?* Ezek. xviii. 31: *"A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put My spirit within you,"* Ezek. xxxvi. 26, 27: *"Henceforth know we no man after the flesh, therefore if any man be in Christ he is a new creature,"* 2 Cor. v. 16, 17: By a new heart in these passages a new will is meant, and by a new spirit a new understanding, for heart, in the Word, signifies the will, and spirit, when it is joined with heart, the understanding. It is plain also from REASON, that the regenerate man hath a new will and a new understanding, for these two faculties constitute man, and these are the faculties that are regenerated; wherefore every man's true quality is determined by these faculties; he is a bad man if his will be bad, and much more so if his understanding favours the badness of his will; as on the contrary he is a good man if his will be good, and much more so if his understanding favours

the goodness of his will. It is religion alone that renews and regenerates him, for this occupies the supreme seat in the human mind, having under its observation those civil duties which belong to the world, through which also it ascends, like the pure juice in a tree even to its top, and from that elevated station beholds all natural concerns, as a person standing on a high tower, or mountain, looks around upon the plains beneath.

602. It is to be observed, however, that man, with respect to his understanding, may ascend almost to the light which the angels of heaven enjoy, but unless he ascend also as to his will the old man still reigns within him and he is not made new. How the understanding exalts the will more and more to the same elevated station with itself, was shewn above; it is on this account that regeneration is predicated of the will primarily, and of the understanding secondarily; for the understanding in man is like the light in this world, and the will like heat, and it is well known that light without heat produces no life or vegetation, but that light in conjunction with heat produces both: the understanding also, with respect to the inferior region in the mind, is actually in the light of the world, and with respect to the superior region, in the light of heaven; so that, unless the will be elevated from the inferior region to the superior, and there be conjoined to the understanding, it remaineth in the world, and in such case the understanding flies upwards and downwards, and during the night descendeth to the will beneath, and there takes up its rest, where they are connected together like a man and a harlot, and give birth to a two-headed offspring. Hence it is further evident, that man is not regenerate unless he have a new will, and a new understanding.

603. The human mind is divided into three regions, the lowest is called natural, the middle spiritual, and the highest celestial; man by regeneration is elevated from the

lowest region which is natural, into the superior which is spiritual, and by this into the celestial. That there are three regions of the mind, will be proved in the following article. Hence it is that the unregenerate man is called natural, and the regenerate spiritual; and hence it is evident, that the mind of the regenerate man is elevated into the spiritual region, and there beholds, as from a superior station, what passeth in the lower or natural mind. That there is a superior and inferior region in the human mind must be plain to every one from a slight attention to his own thoughts; for he can take a view of what he is thinking about, and therefore he says that he has been thinking, or is thinking, of this thing or that, which would not be possible unless there existed an interior thought, called perception, which, looks into the inferior, simply called thought. A judge when he hears or reads a long series of cases quoted by an advocate, collects them under one view of the superior region of his mind, and thus sees them under a universal idea, and afterwards causing this view to descend thence into the inferior region of the mind, which is that of natural thought, he arranges his arguments in due order, and according to his superior view of the subject, delivers his opinion, and pronounces sentence. Who doth not know that a man may conceive and conclude in a single moment or two, what he cannot express by the inferior thought in half an hour? These instances are adduced to shew, that the human mind is distinguished into inferior and superior regions.

604. As to what concerns the new will, this is in the spiritual region, above the old will, and in like manner the new understanding, this with that and that with this: in that region they enter into conjunction with each other, and conjointly look down into the old or natural will and understanding, and dispose all things there to obedience. How evident is it that were there only one region in the human

mind, and if evils and goods, falses and truths, were there to be all confined and mingled together, a terrible conflict must ensue, just as if wolves and sheep, tigers and calves, hawks and doves, were all confined together in one den? And what must be the necessary consequence of this, but a cruel slaughter, the fierce and savage animals tearing in pieces the meek and gentle? It is on this account provided, that goods with their respective truths should be collected into a higher region, that they may dwell secure, and repel the assaults of their enemies, and likewise by chains and other methods, subdue and finally disperse evils, with their attendant falses. This then is the meaning of what was said in a former article, that the Lord through heaven ruleth whatsoever belongs to the world in the regenerate man. The superior or spiritual region of the human mind is also a heaven in miniature, and the inferior or natural region is also a world in miniature; which is the reason why man was called by the ancients a microcosm or little world, and he may also be called a micro-uranos or little heaven.

605. That the regenerate man, or he who is renewed as to his will and understanding, is in the heat of heaven, that is, in its love, and at the same time in the light of heaven, that is, in its wisdom, and on the contrary, that the unregenerate man is in the heat of hell, that is, in its love, and at the same time in the darkness of hell, that is, in its insanity, is at this day known, and yet unknown; the reason is, because the present church hath made regeneration an appendage* to its faith, into which faith reason is forbidden to look and examine, hence the same prohibition is extended to every thing that relates to the appendage, which, as was just observed, is regeneration and renovation; these three then, regeneration, renovation, and faith, are to the present church as a house, whose doors and windows are

* See the meaning of the word *appendage*, as here applied, note, n. 519.

closed, so that the members of the church know not what is contained within, whether it be altogether empty, or whether it be full of genii from hell, or of angels from heaven. They have, besides, been confused by the fallacies involved in this circumstance, that man can ascend with the understanding almost into the light of heaven, and can thence think and speak on spiritual subjects with intelligence, let the love of his will be of what quality it may: the ignorance of this truth hath also buried in oblivion every thing that concerns regeneration and renovation.

606. Hence it may be concluded, that the unregenerate man is as a person who sees imaginary objects in the night, and believes them to be men; and afterwards, whilst he is regenerating, he is like the same person who discerns by the dawning light that the objects of the night were phantastical, and when he is regenerate he sees them by the clear light of day to be the offspring of delirium. The unregenerate man is like one who is in a dream, and the regenerate man like one who is awake, according to the representation given in the Word, where natural life is compared to sleep, and spiritual life to a state of wakefulness. The unregenerate man is understood by the foolish virgins, who had lamps and no oil, and the regenerate by the wise virgins, who had lamps and oil in them; by lamps are meant such things as relate to understanding, and by oil such things as relate to love. The regenerate are like the lights of the candlestick in the tabernacle; and they are also like the shew-bread there, with the frankincense upon it; and it is declared of them that they shall shine as the brightness of the firmament, and as the stars for ever and ever, Dan. xii. 3. An unregenerate man is like one who is in the garden of Eden, and eats of the tree of the knowledge of good and evil, and for that reason is cast out of the garden; nay, he is that very tree; but a regenerate man is like one who is in that garden, and eats of the tree of life; that he is permitted to eat of it appears from this pas-

sage in the Revelation: "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,*" chap. ii. 7: By the garden of Eden is meant intelligence in things spiritual proceeding from the love of truth, as may be seen in the APOCALYPSE REVEALED, n. 90. In a word, an unregenerate man is a child of the wicked one, and a regenerate man is a child of the kingdom, Matt. xiii. 38: a child of the wicked one there mentioned, is a child of the devil, and a child of the kingdom is a child of the Lord.

IX. THAT A REGENERATE MAN IS IN COMMUNION WITH THE ANGELS OF HEAVEN, AND AN UNREGENERATE MAN IN COMMUNION WITH SPIRITS OF HELL.

607. The reason why every man is in communion, in other words in consociation, with angels of heaven or with spirits of hell, is, because he is born to become spiritual; but this is not possible, unless he be in some kind of conjunction with those who are spiritual. That man, as to his mind, is in both worlds, the natural and the spiritual, is shewn in the Treatise on HEAVEN and HELL. But with this conjunction, neither man, nor angel, nor spirit, is acquainted, for man, during his life in the world, is in a natural state, and angels and spirits are in a spiritual state, and on account of the distinction between natural and spiritual, they are invisible to each other. The nature and quality of this distinction is described in a memorable relation, in the Treatise on CONJUGIAL LOVE, n. 326 to 329*; from which it appears, that they are not conjoined as to thoughts, but as to affections, and on these scarcely any one reflects, because they are not in the light in which the understanding is, and with it its derivative thought, but in the heat in which the will is, together with the affection of its love. This conjunction of men with angels and spirits, by the affections of love, is so close, that were they plucked assunder, and thus separated from

* The greater part of the memorable relation here alluded to is also given above, n. 280.

each other, men would fall instantly into a swoon, and if the conjunction were not presently restored, they would expire. When it is said that man by regeneration is rendered spiritual, it is not meant that he is rendered spiritual as an angel, but that he is rendered spiritual-natural, in other words, that there is a spiritual principle within his natural, just as thought is in speech, and as will is in action, for when one ceases, the other ceases also; in like manner the spirit of man is in all and every thing that is done in the body, and it is this which impels the natural to do what it does: the natural, considered in itself, is passive, or a dead power, but the spiritual is active, or a living power; the passive or dead power cannot act of itself, but must be acted upon by the active or living power. As man lives continually in communion with the inhabitants of the spiritual world, therefore, when he departs out of the natural world, he is immediately introduced among his like, with whom he hath been associated whilst in the former world; hence it is that every one after death seems to himself as if he were still alive in the world, for he then comes into consort with his like as to the affections of his will, whom he then acknowledgeth, just as kins-folk and relations acknowledge each other in the world; and this is the meaning of what is said in the Word concerning those who die, that they are taken and gathered to their own. Hence then it may appear, that a regenerate man is in communion with angels of heaven, and the unregenerate with spirits of hell.

608. It is to be observed, that there are three heavens, distinct from each other, according to the three degrees of love and wisdom; and that man, according to his regeneration, is in communion with the angels of those three heavens; and it is on this account that the human mind is distinguished into three degrees or regions, according to the heavens: but of these three heavens, and of their distinction, according to the three degrees of love and wisdom, more

may be seen in the Treatise on HEAVEN and HELL, n. 29; and likewise in the small Tract on the INTERCOURSE BETWEEN THE SOUL AND THE BODY, n. 16, 17. We shall at present only illustrate, by a kind of comparison, the nature of those three degrees, according to which the three heavens are distinguished from each other: they are like the head, the body, and the feet in man, the highest heaven constituting the head, the middle the body, and the last the feet: for the universal heaven is in the Lord's sight as one man. That this is actually the case, was proved to me by ocular demonstration, for it was given me to see one society of heaven, which consisted often thousand angels, as one man; how much more then must this be the case with the universal heaven when viewed by the Lord! On this ocular demonstration and experience, more may be seen in the Treatise on HEAVEN and HELL, n. 59, &c. Hence too it is evident how this truth, acknowledged in all Christian countries, is to be understood, namely, that the church constitutes the body of Christ, and that Christ is the life of that body. This too will serve to illustrate the position that the Lord is *the All in All* of heaven, for He is the life in that body; in like manner too the Lord is *the All in All* of the church with such as acknowledge Him alone to be the God of heaven and earth, and believe in Him: that He is the God of heaven and earth, He Himself teacheth in Matthew xxviii. 18; and that all people ought to believe in Him, John iii. 15, 36, chap. vi. 40, chap. xi. 25, 26.

609. The distinction of the three degrees of the heavens, and consequently of the three degrees of the human mind, is capable of receiving some illustration from comparisons with material things in the world; for those three degrees, in their respective states of excellence, are like gold, silver, and copper; with which metals a comparison also is made in the case of the image seen by Nebuchadnezzar, Dan. ii. 31, &c. Those three degrees are likewise distinct from

each other, in their respective purity and goodness, as a ruby, a sapphire, and an agate; and likewise as an olive-tree, a vine, and a fig-tree; and so in other instances. It is to be observed too, that gold, a ruby, and an olive-tree, signify, in the Word, celestial good, which is the good of the highest heaven; and silver, a sapphire, and a vine, spiritual good, which is the good of the middle heaven; and copper, an agate, and a fig-tree, natural good, which is that of the last heaven: that there are three degrees, the celestial, the spiritual, and the natural, was shewn above.

610. To what has been already said this particular shall be added; that the regeneration of man is not effected in a single moment, but by successive degrees from the beginning to the end of his life in the world, and that it is continued and perfected after death; and as he is reformed by combats and victories over the evils of his fleshly nature, therefore the Son of Man saith to each of the seven churches, that He will give gifts to him that overcometh; as to the church of Ephesus, "*To him that overcometh will I give to eat of the tree of life,*" Rev. ii. 7; to the church of Smyrna, "*He that overcometh shall not be hurt of the second death,*" Verse 11; to the church in Pergamos, "*To him that overcometh will I give to eat of the hidden manna,*" verse 17; to the church in Thyatira, "*To him that overcometh will I give power over the nations,*" verse 26; to the church in Sardis, "*He that overcometh shall be clothed in white raiment,*" iii. 5 to the church in Philadelphia, "*Him that overcometh will I make a pillar in the temple of God,*" Verse 12; to the church of the Laodiceans, "*To him that overcometh will I grant to sit with me in My throne,*" verse 21. Lastly, let this further particular be added; that in proportion as a man is regenerated, or in proportion as regeneration is perfected in him, he does not attribute anything of good and truth, that is of charity and faith, to himself, but to the Lord; for the truths which he successively imbibes manifestly inculcate that doctrine.

X. THAT IN PROPORTION AS A MAN IS REGENERATED, HIS SINS ARE REMOVED; AND THAT THIS REMOVAL IS WHAT IS MEANT BY THE REMISSION OF SINS.

611. The reason why a man's sins are removed in proportion as he is regenerated, is, because regeneration consists in restraining the flesh that it may not have rule, and in subduing the old man with his lusts, that he may not rise and destroy the intellectual principle, for then man is no longer capable of reformation and this cannot be effected, unless the spirit of man, which is above the flesh, be instructed and perfected. What person whose understanding still remains sound cannot now conclude, that all these operations are not to be effected in a single moment, but proceed by successive degrees, just as a man is conceived, carried in the womb, brought forth, and educated, according to what was shewn above? For the things belonging to the flesh, or the old man, are inherent in man from his birth, and form the first habitation of his mind, in which lusts dwell like so many wild beasts in their dens, and take up their abode, first in the outer courts of the house, from which they enter by degrees, as it were into the rooms which lie under ground, and afterwards ascend by stairs, and form to themselves upper chambers; all this is effected in succession, as the infant grows up to a child, and from a child becomes a young man, and then begins to think under the influence of his own understanding, and to act under the influence of his own will. How plain is it to see that this house of the mind thus far advanced in the building, where lusts, like so many wild men and satyrs, join hands in sporting and dancing, cannot be pulled down in a moment, and a new house raised in its place? For is it not necessary that those lusts, so united in hand and sport, should be first removed, and that new desires, namely those of good and truth, should be introduced in place of those

lusts, which belong to evil and the false? But that this process cannot be effected in a moment, must be plain to every wise person from this single consideration, that every evil consists of innumerable lusts, and is like fruit that within its outer rind is full of worms, with white bodies and black heads; and also that evils are numerous, and joined together like a race of young spiders when first brought forth by the mother; * wherefore unless evils be expelled one by one, until the chain that holds them together be broken asunder, it is impossible for man to be made new. These arguments are adduced in order to shew, that in proportion as a man is regenerated, his sins are removed.

612. Man by birth is inclined to all kinds of evil, and in consequence of such inclination lusteth after them, and so far as he is left at liberty actually commits them; for by birth he lusts for dominion over others, and to possess the property of others, which two lusts destroy every principle of love towards the neighbor, so that he hates every one that opposeth him, and by reason of such hatred breathes a revengeful spirit, in which murder lies concealed and is cherished; hence too it is, that he makes light of adultery, and of fraud, which is a clandestine species of theft, and of reviling others, which also is false witness; and whosoever makes light of such crimes, is in his heart an atheist. Such is man by birth; whence it is evident, that by birth he is a hell in miniature. Now since man, differing from the brute creation, is born, as to the interiors of his mind, a spiritual being, and of consequence is born for heaven, and yet his natural or external man, is, as just observed, a hell in miniature, it follows of course, that heaven cannot be implanted where hell is, until this be first removed.

* Spiders lay an innumerable quantity of eggs, which they connect all together in a ball of their web so as to bear a considerable resemblance to the cocoon of a silk-worm,

613. Whosoever is acquainted with the distinction between heaven and hell, and how the one is separated from the other, may also know how man is regenerated, and what his quality is when regenerate. That this may be understood, we shall mention this general fact; that all who are in heaven turn their faces towards the Lord, and all who are in hell turn their faces away from the Lord; so that in looking out of heaven upon hell, nought is seen but the hinder parts of the head and the backs of the infernal inhabitants; nay, they also appear as if inverted, like antipodes, with their feet upwards and their heads downwards, and this though they walk upright on their feet, and turn their faces in every direction, for it is the opposite direction of the interiors of their minds which produces such an appearance; I have myself been an eye-witness of these extraordinary phænomena. It was thus discovered to me in what manner regeneration is effected; that it is effected altogether according to the removal of hell and its consequent separation from heaven; for as just observed, man, in respect to the first nature which he derives from his birth, is a hell in miniature, and as to that other nature which he derives from his second birth, he is a heaven in miniature. Hence it follows that evils are removed and separated in man, in like manner as hell and heaven, in their greater effigy, are removed and separated from one another; and that evils, as they are removed, turn themselves away from the Lord, and successively invert themselves, and that this is effected in the same degree as heaven is implanted, that is, as man is made new. To this may be added, for the sake of illustration, that every evil in man hath conjunction with such spirits in hell as are in a similar evil, and on the contrary, that every good in man hath conjunction with such in heaven as are in a similar good.

614. From what hath been said, it must appear plain, that the remission of sins does not consist in their ex-

tirpation and wiping away, but in their removal and consequent separation; also, that every evil which a man has actually appropriated * to himself, remains; since then the remission of sins consists in their removal and separation, it follows, that man is with-held from evil, and preserved in good, by the Lord, and that this is what is given him by regeneration. I once heard a certain person in the last heaven say, that he was free from sins, because they were wiped away; he added, by the blood of Christ; but as he was in heaven, and had erred through ignorance, he was let into his own sins, all which he acknowledged as they returned; in consequence of this discovery he received a new faith, which taught him that every man, as well as every angel, is with-held from evils and preserved in goods by the Lord. Hence it is evident in what the remission of sins consists, that it is not instantaneous, but that it follows regeneration according to the progress of the latter. The removal of sins, which is called their remission, may be compared with the casting out of all unclean things from the camp of the children of Israel into the wilderness that lay around, for their camp represented heaven, and the wilderness hell. It may also be compared with the removal of the nations from the children of Israel in the land of Canaan, and of the Jebusites from Jerusalem, which were not cast out, but separated. It may be compared with Dagon, the God of the Philistines which, on the introduction of the ark, first fell on his face to the ground, and afterwards lay with his head and the palms of his hands cut off on the threshold; he was consequently not cast out, but removed. It may be compared with the legion of devils permitted by the Lord to enter into the herd of swine, which were afterwards drowned in the sea; by the sea, when mentioned in this and other

* See the meaning of the Word appropriation, note, n. 466.

passages of the Word, is signified hell. It may be compared likewise with the tumultuous assembly of the dragon, which on being separated from heaven, began to invade the earth, and was afterwards cast down into hell. It may lastly be compared with a forest, abounding with divers kinds of wild beasts, which, when it is cut down, flee into the thickets round about; and then the land in the midst being laid smooth, is cultivated, and becomes a fruitful field.

XI. THAT REGENERATION CANNOT BE EFFECTED WITHOUT FREE-WILL IN SPIRITUAL CONCERNS.

615. Who but an idiot cannot see plainly, that man is not to be regenerated without free-will? For how else can he approach the Lord, and acknowledge Him to be the Redeemer and Saviour, and the God of heaven and earth, as He Himself teacheth, Matt. xxviii. 18? How it is possible, without such free-will, for any one to believe, that is, from a principle of faith to look unto and worship the Lord, and apply himself to receive the means and benefits of salvation from Him, and co-operate of himself towards their reception? How is it possible, without free-will, for him to do any good to his neighbour, or to exercise charity, or to introduce into his thought and will the various other subjects which belong to charity and faith, and afterwards bring them forth and produce them into act? What is regeneration, setting these things aside, but a mere word dropt from the mouth of the Lord, John iii. which either penetrates no further than the ear, or else entering into the sphere of thought which borders on the organs of speech, is conveyed thence into the mouth as an articulate sound of twelve letters, which sound cannot by any meaning be elevated into the higher region of the mind, but falls into the air, and is dispersed?

616. Tell me, if you can, any instance of blinder senselessness on the subject of regeneration, than what is observable in those who confirm themselves in the present

belief, which teaches, that faith is infused into man when he is like a stock or a stone, and that, being infused, it is followed by justification, consisting in the remission of sins, regeneration, and several other gifts; and that man's operation is entirely to be excluded, lest it should do any violence to Christ's merit; for the firmer establishment of which doctrine, they take away from man all free-will in spiritual concerns, by insisting on his absolute impotence in such matters; so that they allow to God a power of operating on His part, but none to man of co-operating on his, and thus of conjoining himself with God. But in such a case, what is man, as to regeneration, but as one bound hand and foot, after the manner of galley-slaves, who are punished, and sentenced to suffer death, if they dare to free themselves from their manacles and fetters? for according to this doctrine, man is exposed to death and damnation should he dare to set himself at liberty, that is, if from a principle of free-will he should do good to his neighbour, and of himself should believe in God, for the sake of salvation. A man confirmed in such opinions, who yet had a pious longing after heaven, would be like a phantom with uplifted eyes, waiting to see whether that faith with its benefits had been already infused into him, or if not, whether it would be infused, consequently, whether God the Father had had compassion upon him, or whether his Son would intercede for him, or whether the Holy Ghost be not otherwise so engaged, as not to operate in him; and at length from his entire ignorance of the matter, he would depart and comfort himself with this reflection: "Possibly that grace may abide in the morality of my life, in which I continue as heretofore; thus such morality may be holy in me, though in others who have not obtained that faith it is profane; to secure then the continuance of this holiness in my morality, I will be cautious for the future not to operate of myself either faith or charity." Such a phantom, or if you like the term better, such a pillar of salt,

does every one become, who, in his thoughts about regeneration, excludes free-will in spiritual concerns.

617. He who supposes regeneration is to be attained without free-will in spiritual concerns, thus without co-operation, becometh cold as any stone with respect to all the truths of the church, or if warm, he is as a brand lighted in the fire, which blazes from the combustible matter it contains ; for his heat is inspired by lusts. Such a person is comparatively as a palace sinking down into the ground even to its roof, and overflowed with muddy waters, so that afterwards the inhabitant is forced to live on the bare roof, and there make himself a tent of reeds and rushes, till at length the roof also sinks into the earth, and the man is drowned. He may also be compared with a ship laden with all kinds of valuable commodities, collected from the Word as from a treasure-house, which are devoured either by mice or moths, or are thrown over-board by the sailors, so that the merchants are defrauded of their goods. The learned, or such as are rich in the mysteries of that faith, are like pedlars in their stalls, who sell images of idols, fruits, and flowers made of wax, sea-shells, snakes in vials, and other articles of a like description. They who are unwilling to look upwards, from a belief that no spiritual power is applied and given to man by the Lord, are actually like beasts, which look with their heads downward, and seek for pasture in their forests only ; or if they come into gardens, they are like grubs, which consume the leaves of trees, and if they see fruits with their eyes, but especially if they touch them with their hands, they fill them with maggots. At length they become like scaly serpents, their fallacious doctrines sounding and glittering like the scales of those animals : not to mention other similitudes.

XII. THAT REGENERATION IS NOT ATTAINABLE WITHOUT TRUTHS, BY WHICH FAITH IS FORMED, AND WITH WHICH CHARITY CONJOINETH ITSELF.

618. The regeneration of man is effected by means of these three efficient, the Lord, Faith, and Charity: these three efficient would lie concealed like jewels of the highest price in the bowels of the earth, unless they were opened to view by means of divine truths collected out of the Word; nay, they would lie concealed from the sight of those who deny co-operation, even supposing them to read the Word a hundred, or a thousand times over, notwithstanding the clear light in which they are there presented. As to what respects the Lord, what person confirmed in the faith of the present day can see with clearness the truths which are declared in the Word, that He and the Father are One, that He is the God of heaven and earth, and that it is the will of the Father that all should believe on the Son, with numberless similar declarations respecting Him in both covenants? The reason is, because such persons are not in truths, and consequently not in the light, by which subjects of such a nature can be seen; and supposing light to be given them, yet their falses would extinguish it, and then the above-mentioned declarations would be passed by as words erased and blotted out, or as subterranean passages, which are trodden under-foot and walked over. This may serve to shew, that without truths this primary efficient of regeneration cannot be seen. As to what respects faith, it is alike impossible for it to exist without truths; for faith and truth make one thing, the good of faith being as a soul, whose body is formed by truths; so that for a man to say that he believes or has faith, and at the same time not to know any of its truths, is like extracting the soul from the body, and conversing with it in its invisible state. Besides, all truths, which form the body of faith, emit light from them, by which they illustrate and render its face visible.

The case is the same with charity ; this emitteth from itself heat with which the light of truth enters into conjunction, as the heat of the sun is conjoined with its light in the time of spring, by which terrestrial animals and vegetables are restored to their states of prolification : even so it is with spiritual heat and light ; they in like manner conjoin themselves together in man, whilst he is principled in the truths of faith, and at the same time in the goods of charity ; for, as it was said above in the chapter on faith, there proceeds from each particular truth of faith, an efflux of light, which illustrates, and from each particular good of charity, an efflux of heat, which warms and kindles. Spiritual light too is in its essence intelligence, and spiritual heat is in its essence love, and the Lord alone conjoineth them both together in man when He regenerates him ; for the Lord said, “ *The words which I speak unto you are spirit and life,*” John vi. 63. “ *Believe in the light, that ye may be the children of the light ; I am come a light into the world,*” John xii. 36. The Lord is the sun in the spiritual world, whence all spiritual light and heat are derived ; that light illustrates, and that heat warmeth, and by the conjunction of both He quickens man and regenerates him.

619. From what has been said, it may be concluded, that without truths there can be no knowledge of the Lord, and also that without truths there can be no faith, and thus no charity ; of course without truths there can be no theology, and where there is no theology there can be no church. Yet in this state is the mass of the people at this day who call themselves Christians, and say that they are in the light of the Gospel, when nevertheless they are in darkness itself ; for truths lie hidden under falses, like gold, silver, and precious stones, buried among the bones in the valley of Hinnom. That this is really the case, was clearly made manifest to me by the spheres in the spiritual world, which proceed by efflux, and diffuse themselves around, from modern Christendom. One sphere is concerning the Lord, which ex-

hales and spreads itself from the southern quarter, where the learned of the clergy and erudite of the laity have their abodes: wherever this sphere comes, it penetrates the ideas from beneath, and with some altogether takes away the belief in the Divinity of the Lord's Humanity, with some weakens it, and with some causeth it to appear as foolishness; the reason is, because it introduces at the same time a belief in three gods, and thus the belief in the Divinity of the Lord's Humanity becomes confused. Another sphere, which takes away faith, is as a black cloud in winter, which spreads darkness around, turns the rain into snow, strips the trees of their leaves, freezes the water, and deprives the sheep of every kind of pasture: this sphere conjoined with the former introduces a kind of lethargy concerning the One God, and concerning regeneration, and the means of salvation. The third sphere is concerning the conjunction, of faith and charity, which sphere is so strong as to be irresistible, but is at this day so abominable, that it infects as with a plague whomsoever it touches, and breaks all connection between those two means of salvation established from the creation of the world, and renewed by the Lord: this sphere even invades men in the natural world, extinguishing the conjugal torches at the marriage of truths and goods: I have myself sensibly perceived this sphere, and at a time when I was thinking of the conjunction of faith and charity, it interposed itself between them, and violently strove to separate them. The angels complain much of these spheres, and pray the Lord that they may be dispersed; but they have received for answer, that this cannot be, so long as the dragon is on the earth in the world of spirits, for they proceed from the spirits of the dragon; and it is written of the dragon, that he was cast upon the earth, and then it is said, "*Therefore rejoice ye heavens, and wo to the inhabitants of the earth!*" Rev. xii. These three spheres are like atmospheres arising from the

nostrils of the dragon, and driven by a violent wind, and being of a spiritual nature, they invade and do violence to minds. The spheres of spiritual truths in that world are as yet but few, prevailing only in the new heaven, and with those under heaven who are separated from the spirits of the dragon; and this is the reason why these truths are at this day as invisible to men in the world, as ships in the eastern ocean are to pilots and seamen in the western.

620. That regeneration is not attainable without truths, by which faith is formed, may be illustrated by the following comparisons. It is like the case of the human mind, which cannot exist without the understanding; for the understanding is formed by truths, and so teaches what is to be believed, and what is to be done, and what regeneration is, and how it is effected. Regeneration without truths is no more attainable, than the quickening of animals, and the vegetation of trees without light from the sun; for unless the sun sent forth light at the same time that it sends forth heat, it would be as the sun is described in the Revelation, like sackcloth of hair, chap. vi. 12; and darkened, Joel ii. 10; and thus mere darkness would be on the earth, Joel iii. 15: so would it be with man in case he were without truths, which emit light from them: for the sun from whence the lights of truth flow, is the Lord in the spiritual world, and unless spiritual light descended thence by influx into human minds, the church would be in mere darkness, or in the shade of a perpetual eclipse. Regeneration, which is effected by faith and charity, without truths to teach and lead, would be like sailing on a great ocean without a rudder, or without a mariner's compass and maps; it would also be like riding in a thick forest at midnight. The internal sight of the mind, with such as are not in truths, but in falses, which they believe to be truths, may be compared with the bodily sight of those whose optic nerves are obstructed, whilst the eye still appears sound and perfect, although it can see nothing, which disorder is called by

physicians *amaurosis* and *gutta serena*: for with such the rational or intellectual faculty is obstructed above, and only open beneath; in consequence of which, rational light becometh like the light of the eye in the above disease, and thus all the judgments they form are imaginary, and composed of mere fallacies: and when men are reduced to such a state, they are like astrologers standing in the streets, with long telescopes in their hands, publishing their idle prophecies. This would be the state of all who apply themselves to theology, unless genuine truths from the Word were opened by the Lord.

621. To the above I shall subjoin the following MEMORABLE RELATIONS.

FIRST. I once observed a company of spirits, all of them on their knees, praying to God that He would send angels to them, with whom they might converse face to face, and to whom they might open the thoughts of their hearts. And when they rose up, there appeared three angels in fine linen standing before them, who said, "The Lord Jesus Christ hath heard your prayers, and hath therefore sent us to you; open to us the thoughts of your hearts." And they replied, "Our priests have told us, that in theological subjects the understanding is of no avail, but only faith, and that in such matters intellectual faith is altogether unprofitable, because it partakes of man and his wisdom, and not of God. We are natives of England, and we have heard many things from our sacred ministers, and believed them; but in conversing with others who also called themselves Reformed, and with others who called themselves Roman Catholics, and likewise with sectaries, they had all the appearance of learning in what they said, and yet in many points they differed totally from each other, and still all exclaimed, 'BELIEVE US,' and some, 'WE ARE THE MINISTERS OF GOD, AND WE POSSESS THE REQUISITE KNOWLEDGE.' But being assured that divine truths, which are called truths

of faith, and are essential to the church, do not become the property of any person, merely in consequence of his being born in a particular country, or of particular parents, but are communicated by God from heaven; and knowing that such truths point out the way to heaven, and have admission into man's life together with the good of charity, and thus lead to eternal life, we became anxious, and fell on our knees in prayer to God." Then the angels replied, "Read the Word, and believe in the Lord, and ye will see the truths that should influence your faith and life: all in the Christian world derive their doctrinals from the Word, as from their only proper fountain." But two of the company said, "We have read the Word, but cannot understand it." "Then ye have not approached the Lord, who is the Word," the angels replied, "ye have also previously confirmed yourselves in fables." The angels further said, "What is faith without light, and what is thinking without understanding? there is nothing human in such thought: a magpie even, or a jackdaw, may be taught to speak without understanding what they say. We can assure you of a certainty, that every man, whose soul desires it, is able to see the truths of the Word in clear light. There is no animal but what knows the food proper for its life as soon as it sees it; now man is a rational and spiritual animal, and he too sees the food proper for his life, not indeed that of his body, but that of his soul, which is the truth of faith, in case he hunger after it, and ask it of the Lord. Whatsoever also is not received by the understanding has not any abiding place in the memory, as to the thing itself, but only as to the words; and this is the reason that when we have at times looked down out of heaven into the world, we have seen nothing, but have only heard sounds, and those for the most part unharmonious. Several things might be mentioned which the learned amongst the clergy have withdrawn from the controul of the understanding, not being aware that there are two ways to the understanding, one from the

world, and the other from heaven, and that the Lord withdraws the understanding from the world when he enlightens it; but in case it be closed from a principle of religion, then the way to it from heaven is closed, and man sees into the Word no more then if he were blind: we have frequently observed such persons fall into pits, from which they have never risen again. But let us now take some examples for the sake of illustration: can ye not understand what charity and faith are? that charity consisteth in dealing aright with our neighbour, and faith in thinking aright of God, and of the essentials of the church; and consequently that whosoever acts well, and thinks aright, in other words, whosoever lives well and believes aright, will be saved?" To this they replied, that they understood it clearly. "Further," said the angels, "in the case of repentance: can ye not understand that actual repentance from sins is necessary that man may be saved, and that unless he does the work of repentance he rests in the sins wherein he was born? and that to do the work of repentance consists in not willing what is evil, because all evil is contrary to God, and in examining himself once or twice in a year, in seeing his evils, confessing them before the Lord, imploring assistance, desisting from them, and beginnig a new life; and that so far as a man does this, and believes in the Lord, his sins are remitted?" Then some of the company said, "We understand all this, and thus too what is meant by the remission of sins." And they intreated the angels to give them some further instruction, and to inform them next concerning God, the immortality of the soul, regeneration and baptism. To this request the angels replied, "We will tell you nothing but what ye can understand, or else our discourse would fall like rain upon sand, and on seeds sown in it, which, though they be watered by the showers from above, wither away and perish." And they began with the following information concerning God: "All who come into heaven have their allotted place,

and consequently their portion of eternal joy, according to their idea of God, because this idea reigns universally in all the constituents of divine worship: an idea of God as of a spirit, when spirit is supposed to be like æther, or wind, is an empty and false idea; but an idea of God as a Man, is a just and right idea: for God is the Divine Love and the Divine Wisdom, with all their qualities, and the subject* of these is man, and not æther, or wind: in heaven the idea of God is that of the Lord the Saviour; He is the God of heaven and earth, as He Himself taught; let your idea of God then be like ours and we shall enter into consociation." As they uttered these words their faces shone with a bright lustre. On the IMMORTALITY OF THE SOUL they spake to the following purport: "Man, because he is capable of being conjoined with God by love and faith, liveth to eternity: every one has this capacity; and that it is this which causes the soul's

* The word *subject* is here used, according to the sense of the school-men, to denote what supporteth or containeth any particular quality or property, and in which such quality and property have their particular form and determination. Agreeably to this sense, it is asserted, in other parts of this work, by the author, that Man is the subject of the Divine Love and Wisdom, or in other words, that what supports the Divine Love and Wisdom, and in which they have their particular determination, and manifestation, is *Man* or *Human*. Let not the author's doctrine be misconstrued, as tending to establish any thing like materiality in the Godhead; he would only insist, that the Divine Essence and Existence must necessarily have some particular subject, as their form and determination, wherein they may be contained, supported, and as it were personified, under some particular manifestation; but this subject, form, or determination of the Godhead, let it be well observed, though *Human*, is still supposed to be Divine, Infinite, and Eternal, as the Essence and Existence from which it is derived. The doctrine of our author, thus explained, will be found, we trust, strictly agreeable both to Scripture and reason, tending to deliver the soul from many false and dangerous notions concerning the Godhead, and leading it to the true knowledge, adoration and love of Him; whilst it approacheth Him, not as an indeterminate existence, unpersonified, and without form, (in which case it must of necessity confound Him with nature,) but as an existence whose subject of determination is *Human*, whom it can therefore approach and apprehend as *Man*, that is as God-Man, and thus worship Him entirely separate and distinct from nature, and yet as the All in All in nature.

immortality, ye may understand clearly, if ye will but think a little more deeply than common on the subject." On REGENERATION they said, "How plain is it to see, that every man possesses the liberty either to think or not to think about God, supposing him only to be instructed that there is a God; consequently every man has the same liberty in spiritual concerns, that he has in civil and natural. The Lord grants this continually to all, wherefore man becomes guilty if he doth not think about God. It is this power which constitutes him a man, whereas a beast is a beast from the want of such a power: hence man is able, as of himself, to reform and regenerate himself, only he must acknowledge in heart that the ability is from the Lord. Every one who does the work of repentance and believes in the Lord, is reformed and regenerated; man must do both as of himself, but then this as OF HIMSELF is from the Lord. It is true that of himself man cannot contribute any thing, not even the most trivial, towards the producing of those effects; but it is equally true that ye were not created statues, but men, that ye might produce those effects from the Lord as from yourselves; in this alone consists the reciprocity of love and faith, and this is what the Lord absolutely requires to be done by man, with a view to Him: in a word act of yourselves, and believe that it is from the Lord, and then ye will act as of yourselves." But they then asked, "Is this power to act as of himself implanted in man by creation?" "It is not implanted," the angel replied, "because to act of himself is the prerogative of God alone; but it is given continually,* in other words, it is adjoined continually; and then in proportion as a man doeth good, and believeth truth, as

* The angel here distinguisheth between a quality as implanted in man, and adjoined to man. By a quality implanted in man, is meant a quality so communicated as to become man's absolute property, without dependance on another for it; but by a quality adjoined is meant a quality so communicated, as to be man's property indeed, but then to be his only by dependance on another,

of himself, he is an angel of heaven, but in proportion as he doeth evil, and in consequence believeth what is false, which also is done as of himself, in the same proportion he is a spirit of hell. Ye are surprised to hear that in this latter case man acts also *as* of himself, but still ye acknowledge this to be the case when ye pray that ye may be preserved from the snares of the devil, lest he enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Every one contracts guilt who believeth that of himself he does either good or evil, but he doth not contract guilt, who believes that he acts as of himself; for if he believes that good is from himself, he claims to himself what belongs to God, and if he believes that evil is from himself he attributes to himself what belongs to the devil." On the subject of BAPTISM they said, "It is a spiritual washing, which is reformation and regeneration, and an infant is reformed and regenerated, when, on arriving at adult age, he performs what his godfathers and godmothers promised for him, which promise includes two things, repentance, and faith in God; for, *first*, they promise, that he should renounce the devil and all his works; and *secondly*, that he should believe in God: all infants in heaven are initiated into these two, but with them the devil is hell and God is the Lord. Moreover, baptism is a sign before the angels that the person baptized is of the church." On hearing these words some of the company said, "We understand

from whom he continually receiveth it. The distinction is of the utmost consequence to be attended to, otherwise man may be led to imagine, that by virtue of creation, he possesseth qualities and properties in himself, as his own, independent of the Lord; whereas the truth is, that all his qualities and properties, nay even his life itself, are only adjoined continually to him as a free gift from the Lord, which yet he hath the power to use, exert, and enjoy as his own, but which can be only truly blessed to him, in proportion as he confesseth and acknowledgeth, that they are not of or from himself, but received continually by influx from the Lord.

it all." But then a voice was heard from one side, crying out, "We do not understand it;" and another voice, "We are not willing to understand it:" and search was made from whence these sounds came, and it was discovered that they proceeded from those who had confirmed in themselves the fables of faith, and who wished to be credited as oracles, and thus to be adored: upon which the angels said, "Be not surprised, there are abundance of such spirits at this day; they appear to us from heaven like graven images, so artfully formed, that they can move their lips, and utter sounds like organized beings, without knowing whether the breath that causeth the sound be from hell, or from heaven, because they do not know whether what they say be false or true: they multiply reasonings upon reasonings and confirmations upon confirmations, and yet they are utterly unable to see whether the tenets they wish to establish be true or not: for be it known that human ingenuity can confirm whatever it please, even to make it appear like truth; it is thus that heretics can confirm their heresies, and the most ungodly men their impieties, nay even atheists can confirm their insane notion, that there is no God, but nature only." After this the company of Englishmen, inflamed with a desire of becoming wise, said to the angels, "We have heard a variety of opinions about the HOLY SUPPER, shew us what is the truth." "The truth is," the angels replied, "that the man who looks to the Lord, and performs actual repentance, is conjoined with the Lord by that most Holy Sacrament, and introduced into heaven. But some of the company said, "This is a mystery:" and the angels replied, "It is a mystery, but still such a one as may be understood: the bread and wine do not produce those effects, for nothing holy comes from them; but material bread and spiritual bread, as well as material wine and spiritual wine, have a mutual correspondence with each other; spiritual bread is the holy principle of

love, and spiritual wine the holy principle of faith, each from the Lord and each the Lord; hence the conjunction of the Lord with man, and of man with the Lord, not indeed with the bread and wine, but with love and faith in that person who has actually repented; and conjunction with the Lord is also an introduction into heaven." After this the angels gave them some instruction on correspondence, and then some of them said, "Now for the first time we are able to understand the mystery of the Lord's Supper." As they spake these words, lo! a flaming light descending from heaven united them in consociation with the angels, and inspired them with mutual love.

622. THE SECOND MEMORABLE RELATION.

All who are prepared for heaven, which is done in the world of spirits, situated in the midst between heaven and hell, when the time of preparation is over, have a longing desire for heaven; and presently their eyes are opened, and they see a way leading to some particular society in heaven, which way they enter and ascend: in the ascent there is a gate, and a guard stationed there, who opens it, and admits the new comers. An examiner then meets them, who informs them from the governor, that they are at liberty to enter further, and to search whether they can any where find houses which they can acknowledge to be their own: for there is a new house provided for every novitiate angel, and if they find it, they make report of it, and so continue there; but if not, they then return and inform the examiner that they have searched in vain: in this case an appointed wise personage examines whether the light that is in them agree with the light that is in the society, but particularly whether their heat agree: for the light of heaven is in its essence divine truth, and the heat of heaven is in its essence divine good, both proceeding from the Lord as the sun of heaven; and if their light and heat differ from the light and heat of the society, that is, if their truth and good be different, they

are not received, but depart thence and proceed in the ways which lead from one society in heaven to another, continuing their journey till they find a society which agrees exactly with their own affections, and there they take up their eternal abode : for there they meet with their like, with whom they live as among their relations and friends, and whom they love from the heart, as being in a similar affection : there also they live in the utmost felicity of life, and in the perception of every heart-felt satisfaction from peace and tranquillity of soul ; for in the heat and light of heaven there is ineffable delight, which is communicated from one to another. Thus it happens to those who become angels. The case is different with those who are in evils and falses ; they are allowed indeed to ascend into heaven, but as soon as they enter, they begin to draw their breath, and to respire with difficulty ; presently their sight is obscured, their understanding darkened, thought ceases, and death seems to stare them in the face, and thus they become like stocks or stones ; then the heart begins to beat, the breast to be straitened, and the mind to be seized with anguish, experiencing every moment greater degrees of torment ; and in this state they twist and writhe themselves like snakes when brought near a fire ; wherefore they soon crawl away, and throw themselves down a precipice which is then presented to their sight, and never rest till they descend into hell among their like, where they are able to breathe, and where the heart begins again freely to discharge its functions. They afterwards hate and detest heaven, and reject truth, and in their hearts blaspheme the Lord, supposing that the pangs and torments they experienced in heaven were from Him. From these few particulars may be seen what is the lot of those, who make light of the truths that are of faith, which nevertheless constitute the light of the angels of heaven, and who make light of the goods that are of love and charity, which nevertheless constitute the heat of life amongst the

angels. Hence also may be seen how great their mistake is who believe, that every one is capable of enjoying heavenly blessedness, if he be but admitted into heaven : for it is a prevailing notion at this day, that reception into heaven is an act of mere mercy alone, and like a man's admission here below to a marriage-feast, where he instantly partaketh of the joy and gladness which reign there ; but be it known, that in the spiritual world there is a communication of the affections of love, and thence of the thoughts, for man is then a spirit, and the life of a spirit is the affection of love, and the thought thence proceeding ; and that it is homogeneous affection which conjoins, but heterogeneous affection which separates, and that this heterogeneity is the cause of the torment which a devil experiences in heaven, and an angel in hell ; on this account they are carefully separated according to the diversities, varieties, and differences, of the affections which belong to their love.

623. THE THIRD MEMORABLE RELATION.

It was once permitted me to see three hundred of the clergy and laity together, all reputed men of learning and erudition from their skill in confirming the doctrine of faith alone even to justification, and some still further ; and as they entertained a belief, that heaven consists in a mere admission through grace, leave was granted them to ascend into a particular society of heaven, which however was not one of the higher : and as they were ascending they appeared at a distance like calves. When they entered into heaven, they were received by the angels with much civility ; but when they began to converse with them, they were seized with trembling, and afterwards with horror, and at length with agony as it were of death, in consequence of which they cast themselves down headlong : and in their fall they appeared like dead horses. The reason of their appearing like calves in their ascent, was, because the natural affection of seeing and knowing, which is of an ex-

ulting nature, appears by correspondence like a calf; and the reason of their appearing like dead horses in their descent, was, because the understanding of truth appears by correspondence like a horse, and the understanding of the truth of the church annihilated, like a dead horse.

There were some boys below who saw them in their descent when they appeared like dead horses; and immediately turning away their faces, they said to their master who was with them, "What strange appearance is this! we saw men, and now in their place we see dead horses: as we could not bear to look at them, we have turned away our faces: master, let us not stay longer in this place, but go elsewhere:" so they departed. Then their master as they went along, instructed them in the meaning of a dead horse: "A horse," said he, "signifies the understanding of truth derived from the Word: all the horses which ye have seen had that signification: for when a man is engaged in meditating on the Word, his meditation appears at a distance like a horse, generous and lively, in proportion as he meditateth spiritually, but on the contrary wretched and dead, in proportion as he meditates materially." Then the children asked, "What is meant by meditating on the Word spiritually, and materially?" "I will explain it," the master replied, "by some particular cases: every one who reads the Word seriously, thinks inwardly in himself about God, about his neighbour, and about heaven; in this case he who thinks about God only from the consideration of person, and not from that of essence, thinks materially; in like manner, he who thinks of his neighbour only from the consideration of his external form, and not from a regard to his quality, thinks also materially; so again he who thinks of heaven only from the consideration of place, and not from that of love and wisdom, which are the constituents of heaven, he too thinks materially." But the children replied, "We have thought of God from the consideration of per-

son, of our neighbour from that of his form as a man, and of heaven from that of place as being above us; did we then whilst we were reading the Word, appear to any one like dead horses?" The master answered, "No; as yet ye are but children, and could not think otherwise; but I have perceived in you an affection of knowing and of understanding, and as this is of a spiritual nature, ye have at the same time thought spiritually, for although ye were not aware of it there was a degree of spiritual thought concealed in your material thought. But to return to what I was before observing, that whosoever thinks materially while reading or meditating on the Word, appears at a distance like a dead horse, but he who thinks spiritually, appears like a living horse; and that to think materially about God is to think of Him from the consideration of person only, and not from that of essence. There are many attributes of the Divine Essence, as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy, grace, and others; and there are attributes proceeding from the Divine Essence, as creation and conservation, redemption and salvation, illustration and instruction: now every one who thinks of God from the consideration of person only, maketh three gods, saying, that one God is the Creator and Preserver, another the Redeemer and Saviour, and the third the Illustrator and Instructor; whereas every one who thinks of God from the consideration of essence, maketh but One God, saying, God hath created us, and the same God redeemeth and saveth, and also illustrates and instructs us: this then is the reason why they who think of the trinity of God from the consideration of person, and thus materially, cannot but in the ideas of their thought, which is material, make three gods of One, yet still in contradiction to their thought they are constrained to say, that those three are united by essence, because they too, though by an uncertain glimpse as through a latticed win-

dow have entertained some thoughts of God drawn from the consideration of His essence. Wherefore, my children, frame your thoughts from the consideration of essence, and from essence think of person; for to think from person of essence is to think materially not only of person, but of essence also, whereas to think from essence of person is to think spiritually of person also. The ancient gentiles, in consequence of thinking materially about God, and thus too of His attributes, not only made three gods, but multiplied the number even to a hundred; for, of each attribute they made a separate God. Know then, that the material cannot enter into the spiritual, but on the contrary the spiritual enters into the material. The case is similar in respect to thinking of our neighbour from the consideration of external form, and not from that of quality; and likewise in thinking of heaven from the consideration of place, and not from that of love and wisdom, which are the constituents of heaven. The case too is similar with all and every thing contained in the Word; so that he who entertains a material idea of God, of his neighbour, and of heaven, cannot possibly understand any part of its contents; it is to him a dead letter, and he appears at a distance, while he is reading or meditating upon it, like a dead horse. They whom ye saw descending from heaven, who were changed before your eyes into the appearance of dead horses, were such as had closed up the rational sight, in respect to theological subjects or the spiritual things of the church, both in themselves and others, by this peculiar tenet, "that the understanding must be kept bound in obedience to their faith; not considering that the understanding, when closed, from a principle of religion, is rendered as blind as a mole, having nothing in it but mere darkness, and that of such a nature as to reject all spiritual light, to shut out its influx from the Lord and from heaven, and to keep it out by putting a bolt against its entrance into the corporeal sensual principle, far beneath the seat of rationality; in matters

of faith ; in other words, it places it near the nose, and fixes it in its cartilage ; hence it cannot afterwards so much as perceive the odour : of spiritual things ; so that some are reduced to such a state, as to fall into a swoon as soon as ever they perceive such an odour :—by odour I mean perception. These are they who make God to be three ; they say indeed, from the consideration of essence, that God is one, but nevertheless when they pray, according to their faith, that God the Father would have mercy on them for the sake of His Son, and would send the Holy Ghost, they manifestly make three gods : nor can they do otherwise, whilst they pray to one to be merciful for the sake of another, and to send a third.” Then their master instructed them concerning the Lord, that He is the one only God, in whom is a Divine Trinity.

624. THE FOURTH MEMORABLE RELATION.

Awaking once out of sleep at midnight, I saw, at some height towards the east, an angel holding in his hand a paper, which in the sun's rays appeared of a bright white ; and in the middle of it was some writing in golden letters ; and I distinguished these words, THE MARRIAGE OF GOOD AND TRUTH. From the writing, a bright radiance issued forth, expanding itself into a broad circle around the paper ; which radiance, or surrounding sphere, appeared like that of day-dawn in the time of spring. After this I saw the angel descending with the paper in his hand, and in his descent the paper appeared less and less lucid, and the writing, which was THE MARRIAGE OF GOOD AND TRUTH, changed from a golden to a silver tinge, and afterwards to the colour of copper, then to that of iron, and lastly to a rusty and cankered hue ; at length the angel appeared to enter into a dark mist, and passing through it, to alight on the earth, and there the paper, although he still held it in his hand, was no longer seen. This happened in the world of spirits, to which all men are gathered immediately on their decease. Then the angel addressing me,

said, "Inquire of those who come this way whether they see me, or any thing in my hand." At that instant a great multitude approached, some from the east, some from the south, some from the west, and others from the north: and I asked those who came from the east and south, who were such as had applied themselves in the world to study and erudition, whether they saw any person with me, or any thing in his hand; and they all answered in the negative: then I asked the same question of those who came from the west and the north, who were such as in the world had taken for granted what men of learning had affirmed; and they too answered in the negative. And yet some among the last of these, being men who in the world had lived in simplicity of faith from a principle of charity, or in some degree of truth from good, when those before them were gone by, declared, that they saw a man with a paper, the man handsomely dressed, and the paper with written characters upon it; and when they inspected it more closely, they said, that they could read, **THE MARRIAGE OF GOOD AND TRUTH.** These latter addressed the angel, and desired him to explain to them the meaning of the writing; and he said, "All things that exist in the universal heaven, and in the universal world, are by creation nothing but the marriage of good and truth; for all and every thing, whether living or not living, whether animate or inanimate, were created from the marriage of good and truth, and to be the subjects of that marriage: there is not a single thing that was created to be a subject of truth alone, nor of good alone, for neither without the other can be any thing, but by that marriage they exist and become something, the quality of which is determined by the quality of that marriage. In the Lord God the Creator, divine good and divine truth are in their very substance itself: the esse of His substance is divine good, and the existere of His substance is divine truth; in Him too they are in their very union itself, for in Him they are infinitely

One : and as these two principles are in God the Creator a One, they are a one also in all and every thing created by Him ; by this too the Creator is joined in an eternal covenant, like that of marriage, with all things of His creation. The angel further said, that the Sacred Scripture, which was dictated by the Lord, is, both in general and in particular, a marriage of good and truth (according to what was said above, n. 248 to 253) : and since the church, which is formed by truths of doctrine ; and religion, which is formed by goods of life, according to truths of doctrine, are with Christians derived solely from the Sacred Scripture, it must be evident that the church also, both in general and in particular, is a marriage of good and truth." What hath been observed above, on the marriage of good and truth, was declared also by the angel, of the **MARRIAGE OF CHARITY AND FAITH**, since good hath relation to charity, and truth to faith. As the angel ended, he raised himself from the ground, and piercing through the mist he ascended into heaven, when immediately the paper shone as before, according to the degree of his ascent ; and behold ! the circle, which appeared before like the light of dawn, was extended downwards, and dispelled the mist which caused darkness on the earth, and a bright sunshine succeeded.

625. **THE FIFTH MEMORABLE RELATION.**

On a time whilst I was meditating on the Lord's second advent, there suddenly appeared a beam of light, which darting powerfully upon mine eyes, caused me to look upwards, and lo ! the whole heaven above me appeared luminous, and from the east to the west was heard a long continued **GLORIFICATION** ; and an angel who stood near me said, " That glorification is a glorification of the Lord for His advent, by the angels of the eastern and western heaven." From the southern and northern heaven nothing was to be heard but a kind of soft and gentle murmur. As the angel heard every thing, he first told me, that those

glorifications and celebrations of the Lord were taken from the Word; and presently he said, "Now they glorify and celebrate the Lord in particular by these words in the prophet Daniel: *'Thou sawest iron mixed with miry clay, but they shall not cohere together; and in those days shall the God of heaven set up a kingdom which shall never be destroyed; it shall break in pieces and consume all these kingdoms, but it shall stand for ever,'* chap. ii. 43, 44. After this I heard as it were the sound of voices singing, and further in the east I saw a glow of light brighter far than the former; then I asked the angel what was the subject of their glorification in that quarter? He answered, "These words in Daniel: *'I saw in the visions of the night, and behold, One like THE SON OF MAN came with the clouds of heaven; and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed,'* chap. vii. 13, 14. They are further celebrating the Lord, by these words in the Revelation: *'To Jesus Christ be glory and dominion for ever and ever; behold, He cometh with clouds; He is Alpha and Omega, the Beginning and the Ending, the First and the Last, who is, who was, and who is to come, the Almighty; I John heard this from THE SON OF MAN, out of the midst of the seven candlesticks,'* chap. i. 5, 6, 7, 10, 11, 12, 13, chap. xxii. 13. And also from Matt. xxiv. 30, 31." I looked again towards the eastern heaven, and on the right side it shone, and the luminous splendour entered into the southern expanse; then I heard a sweet sound, and I asked the angel, "What is the subject of their glorification in that quarter?" He answered, "These words in the Revelation: *'I saw a new heaven, and a new earth; and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND; and I heard a great voice out of heaven, saying,*

Behold the tabernacle of God is with MEN, and He will dwell with them. And the angel talked with me, and said, come hither, I will shew thee THE BRIDE, THE LAMB'S WIFE; and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem,' Rev. xxi. 1, 2, 9, 10: also these words: 'I Jesus am the bright and morning star; and the spirit and the BRIDE say, COME; and He said, I COME QUICKLY: Amen; even so COME LORD JESUS,' Rev. xxii. 16, 17, 20." After these and many more, there was heard a general glorification from the east to the west of heaven, and also from the south to the north; and I asked the angel, "What is now the subject?" He answered, "These passages from the prophets: '*All flesh shall know that I JEHOVAH AM THY SAVIOUR AND THY REDEEMER,*' Isaiah xlix. 26: '*Thus saith Jehovah the King of Israel, and His REDEEMER JEHOVAH OF HOSTS, I AM THE FIRST AND THE LAST, AND BESIDE ME THERE IS NO GOD,*' chap. xliv. 6: '*It shall be said in that day, Lo, THIS IS OUR GOD, we have waited for Him, and He will save us; THIS IS JEHOVAH WHOM WE HAVE EXPECTED,*' chap. xxv. 9: '*The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH; Behold, THE LORD JEHOVAH WILL COME WITH STRONG HAND, and shall feed His flock like a SHEPHERD,*' chap. xl. 3, 5, 10, 11: '*Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, The Mighty God, THE FATHER OF ETERNITY, The Prince of Peace,*' chap. ix. 6: '*Behold the days come, saith the Lord, that I will raise unto David a righteous branch who shall reign as a king, and this is His name, JEHOVAH OUR RIGHTEOUSNESS,*' Jer. xxiii. 5, 6, chap. xxxiii. 15, 16: '*JEHOVAH IS HIS NAME, AND THY REDEEMER THE HOLY ONE OF ISRAEL, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED,*' Isaiah liv. 5: '*IN THAT DAY JEHOVAH SHALL BE KING OVER ALL THE EARTH; IN THAT DAY THERE*

SHALL BE ONE JEHOVAH, AND HIS NAME ONE,' Zech. xiv. 9." On hearing and understanding all these things, my heart exulted within me, and I went home with joy, and there, from being in the spirit, I returned into the body, and wrote down what I had seen and heard.

CHAPTER XI.



ON IMPUTATION.

I. THAT IMPUTATION, AND THE FAITH OF THE PRESENT CHURCH, WHICH ALONE IS SAID TO JUSTIFY, ARE ONE THING.

626. That the faith of the present church, which alone is said to justify, is the same thing as imputation, or that faith and imputation in the present church are but one, is a consequence of their mutual connection and their dependance on each other, or of their mutual insertion into each other, whence each derives its being: for if faith be spoken of without the addition of imputation, it is an empty sound, and if imputation be spoken of without the addition of faith, it also is an empty sound; but if they are both spoken of conjointly, then the result is something articulate, or distinct in the expression, yet still without any meaning: in order then that the understanding may have a perception of some meaning, there requires the addition of a third ingredient, which is the merit of Christ, and hence results a sentiment capable of being expressed with some appearance of reason: for the faith of the present church is, that God the Father imputeth the righteousness of His Son, and sendeth the Holy Ghost to operate its effects.

627. These three, therefore, faith, imputation, and the merit of Christ, form in the present church one whole, and may be called a triune, for in case one of the three were taken away, modern theology would cease to be, for it dependeth on the

three taken and perceived as one whole, just as a long chain hangeth from a hook to which it is fixed: suppose, for instance, you take away either faith, or imputation, or the merit of Christ, then all that is said of justification, of the remission of sins, of quickening, of renovation, regeneration, sanctification, and of the Gospel, of free-will, of charity and good works, and even of life eternal, would be like a desolate city, or like a temple in ruins; and faith itself, which is placed in front, would be annihilated, and thus the universal church would become a wilderness and a desolation. Hence it is evident what the pillar is, on which the house of God is at this day founded, and that if this pillar be pulled down, the house must fall, like that building in which the lords of the Philistines, with three thousand of the people, were gathered together to be entertained with sports, who were all slain and destroyed when Sampson pulled down the two columns which supported it, Judges xvi. 20. These remarks are premised, because it has been shewn in the preceding parts of this work, and is intended to be further shewn in the appendix, that such faith is not Christian faith, because it is at variance with the Word, and that the imputation of such faith is vain, because the merit of Christ is not imputable.

II. THAT THE IMPUTATION WHICH BELONGS TO THE FAITH OF THE PRESENT TIMES IS TWOFOLD, THE ONE PART RELATING TO THE MERIT OF CHRIST, AND THE OTHER TO SALVATION AS ITS CONSEQUENCE.

628. It is maintained throughout the whole Christian Church, that justification and consequent salvation are imparted by God the Father, through the imputation of the merit of Christ, His Son, and that such imputation is wrought of grace, WHEN AND WHERE HE WILLETH, consequently of God's free pleasure, and that such as have the merit of Christ imputed to them are adopted into the number of the children of God: now as the leaders of the

church have not stirred a step beyond such imputation, or raised their minds above it, they have, by decreeing and establishing God's election to be merely arbitrary, fallen into errors, enormous and fanatical, and at length into that detestable one of predestination, and also into this abominable conceit, that God doth not attend to the actions of man's life, but only to the faith inscribed on the interiors of his mind; so that unless the error respecting imputation were to be abolished, atheism would overrun the whole Christian world, and then the king of the bottomless pit would reign over them, whose "*name in the Hebrew tongue is Abaddon, but in the Greek tongue Apollyon,*" Rev. ix. 11; by Abaddon and Apollyon is signified a destroyer of the church by falses, and by the bottomless pit, the place where those falses dwell, as may be seen by the APOCALYPSE REVEALED, n. 421, 440, 442; from which it appears, that that one false doctrine, and the falses resulting from it, over which that destroyer reigns, are in a long continued series; for, as was said above, the whole system of modern theology depends on the doctrine of imputation, just as a long chain hangeth from the hook to which it is fixed, or as the body with all its members is dependent on the head; and since this doctrine of imputation is every where prevalent, the words spoken in Isaiah are fulfilled, where it is written, "*The Lord will cut off from Israel head and tail; the ancient and the honourable, he is the head, and the prophet that teacheth lies, he is the tail,*" chap. ix. 14, 15.

629. It is affirmed above, that the imputation of the faith now prevailing is two-fold, but its two-fold distinction is not however like that of God and His mercy towards all, but as God and His mercy towards some; or not like that of a parent and his love towards all his offspring, but as of a parent and his love towards one or the other of them; or not like the distinction of the divine law and its commands extended to all, but as the divine law and its commands con-

lined to a few: so that the two-fold distinction in the one case is extended and undivided, but in the other restricted and divided; in the latter case therefore it is really two-fold, but in the former it is unity, or singleness: for it is asserted, that the imputation of Christ's merit is of arbitrary election, and that to such as are so elected it is an imputation of salvation, consequently that some are adopted, but the rest rejected; which would be like God's exalting some into Abraham's bosom, and delivering up some as a prey to the devil; when yet the truth is, that the Lord never rejects or delivers up any man to the devil, but it is the man who delivers up himself.

630. Add to this, that modern imputation taketh away from man all power in spiritual things from any principle of free determination, and does not even leave him the least ability of shaking off fire from his clothes, and securing his body from hurt, or of applying water to extinguish the flames of his house, and of assisting his family to make their escape; when yet the Word, from beginning to end, teaches that every one should shun evils because they are of the devil and from the devil, and should do good because it is of God and from God, and that he should so act of himself by the Lord's operation. But modern imputation, in order to prevent any thing of man from entering into it, or from mixing itself with the merit of Christ, disallows all such power of acting as fatal to faith and consequently to salvation, so that from its establishment this satanical tenet hath gushed out as a stream, that man is altogether impotent in spiritual things, which is the same thing as saying, "Walk forwards, although thou hast not a foot to walk on; wash thyself, though both thy hands are cut off; do good, but yet lie asleep; feed thyself but without a tongue:" it is also the same thing as to suppose a will given which is not will: and might not any one in such a case reasonably object, and say, "I am not able to do such things, any more than Lot's wife

when she was turned into a pillar of salt, or than Dagon, the god of the Philistines, when the ark of God was introduced into his temple; I am afraid that as that god lost his head, and the palms of his hands were found laying on the threshold, (1. Sam. v. 4,) so also it would happen unto me: nor have I any more power to act, than Beelzebub, the god of Ekron had, who, according to the signification of his name, could only drive away flies?"* That such impotence in spiritual things is believed at this day, may be seen from the extracts given above, in the chapter on free-will, n. 464.

631. As to what concerns the first part of the two-fold distinction in that imputation concerning the salvation of mankind, which consists in an arbitrary imputation of Christ's merit, of which the imputation of salvation is a consequence, the maintainers of the doctrine are divided in their sentiments; some hold, that this imputation is absolute, and of free power, and is imparted to those whose external or internal form is well-pleasing; others again insist, that imputation is of prescience, or fore-knowledge, and is imparted to those into whom grace hath been infused, and to whom that faith can be applied: but still these two opinions meet in the same point, and are like the two eyes fixed on the same stone, or like the two ears attending to the same song: at first sight indeed it appears as if they took different directions, but yet they will be found in the end to unite, and to have the same scope and intention; for as they both assert man's absolute impotence in spiritual things, and both exclude from faith all human agency, it follows, that the grace receptive of faith, whether it be infused arbitrarily or of fore-knowledge, equally implies a partial election; for supposing the grace, which is called preventing grace, to be universal, man's application, by virtue of some power of his own, must needs be added to it, which nevertheless is in both cases rejected as leprous and unclean. Hence it is that no one knoweth, any more than a stock or a

* Beelzebub in the original signifies *the god of the fly*.

stone, whether that faith be given him of grace, or what its nature and quality were when it was infused, for, when charity, piety, a purpose to lead a new life, and a free power of doing good or evil, are denied to man, there is no sign left to testify its presence: the marks generally adduced as testifying the existence of that faith in man, are altogether ludicrous, and not unlike the auguries of the ancients taken from the flight of birds, or the prognostications of astrologers drawn from the stars, or those deduced from a cast of dice. Such sort of evidences, with other things still more ludicrous, are a consequence of the Lord's imputed righteousness, which, together with the faith that is called such righteousness, is infused into the subject of election.

III. THAT THE FAITH, WHICH IS IMPUTATIVE OF THE MERIT AND RIGHTEOUSNESS OF CHRIST THE REDEEMER, FIRST TOOK ITS RISE FROM THE DECREES OF THE COUNCIL OF NICE, CONCERNING THREE DIVINE PERSONS FROM ETERNITY, WHICH FAITH, FROM THAT TIME TO THE PRESENT, HAS BEEN RECEIVED BY THE WHOLE CHRISTIAN WORLD.

632. With respect to the Council of Nice, it was called by the Emperor Constantine the Great, at the instance of Alexander Bishop of Alexandria; at this council all the Bishops in Asia, Africa, and Europe, were assembled in the emperor's palace at Nice, a city of Bithynia, for the purpose of refuting and condemning, from the authority of the Holy Scriptures, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus Christ: this happened in the year of Christ 318*. That the members of this council came to a conclusion, that there have been from eternity three divine persons, Father, Son, and Holy Ghost, may appear evident from the two creeds, called the Nicene and Athanasian; in the Nicene Creed it is written, "*I believe in one God, the Father Almighty, maker of heaven*

* This council is more usually placed in the year 325, but there are several ancient writers who date it as above.

and earth; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, of one substance with the Father, who came down from heaven, and was incarnate by the Holy Ghost, of the virgin Mary; and I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified."

In the Athanasian Creed it is said, "*This is the Catholic faith, that we worship one God in Trinity, and Trinity in unity, neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost. But whereas we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods, or three Lords;*" that is, it is allowable to acknowledge three gods, and three lords, but not to say there are three gods or three lords; and the reason assigned in the latter case is, because religion forbids it, and in the former, because verity or truth dictates it. This Athanasian Creed was composed, immediately after the Council of Nice, by one or more of the members who were present at that council, and was also received as Œcumenical or Catholic. It appears then from hence to have been decreed and determined at that time, that the three divine persons from eternity ought to be acknowledged, and that although each person singly by himself is God, yet nevertheless they ought not to be called three gods, or three lords, but one.

633. That a belief in three divine persons has been generally received since that time, and has been confirmed and preached by all bishops, prelates, rulers of the church, and presbyters, even to the present day, is a well known fact; and since a mental persuasion of three gods has been the result, it was impossible for any other system of faith to be conceived or formed, but what was applicable to those

three persons in their respective stations; as for instance, that God the Father ought to be approached and implored to impute the righteousness of His Son, or to be merciful for the sake of His Son's sufferings on the cross, and to send the Holy Ghost in order to operate the mediate and ultimate effects of salvation. This faith is a birth sprung from the two creeds above-mentioned, which, however, when stripped of its swadling-clothes, exhibits to view, not one, but three persons, at first indeed joined together as in close embrace, but presently separated from each other; for the decree says of them, that they are joined in essence, but separated in their particular offices of creation, redemption, and operation; or of imputation, imputed righteousness, and the application of it: and this is the reason why, notwithstanding they have compounded one God of three, yet they have not made one person out of three, lest the idea of three gods should be obliterated; for so long as each person singly is believed to be God, according to the assertion in the creed, [the superstructure may stand, but] supposing the three persons to be made one, the whole house, founded as it were upon three pillars, must fall to the ground. The reason why the above-mentioned council introduced three divine persons from eternity, was, because they did not rightly examine the Word, and consequently could find no other asylum against the Arians; but the reason why they afterwards compounded into one God those three persons, each whereof was declared singly by himself to be God, was, because they were fearful of being blamed and reproached by every rational and religious person in three quarters of the globe, for asserting a belief in three gods. The reason why they formed a system of faith applicable to the three in successive order, was, because no other system could possibly be consistent with the principles they had established; add to this, that supposing one of the three to be omitted in such application, the mission of the third could

not take place, and consequently all the operations of divine grace must be unprofitable.

634. But the truth must be declared.—When a belief in three gods was introduced into the Christian Churches, which has continued since the time of the Council of Nice, all the good of charity, and all the truth of faith, were banished, being utterly inconsistent with the mental worship of three gods, and the lip-worship of one God at the same time; for in such case the mind denies what the mouth speaks, and the mouth denies what the mind thinks, so that at length there is no belief either in three gods or in one. Hence it is evident, that the Christian temple, since that time, has not only tottered on its foundations, and been full of chinks and clefts, but has fallen down and become a heap of ruins; and since that time the well of the bottomless pit has been opened, from which the smoke as of a great furnace hath ascended, and darkened the sun and the air, and from which locusts have come forth upon the earth, Rev. ix. 2, 3 (: See an explanation of these particulars in the APOCALYPSE REVEALED). Nay, from that time the desolation foretold by Daniel has begun and increased, Matt. xxiv. 15: and to that faith and its imputation the eagles have been gathered together, verse 28 of the same chapter; by eagles in that passage are meant the lynxeyed, or sharp-sighted primates of the church. It may be urged, perhaps, in favour of the doctrine of three divine persons, that the council which established it was composed of a great number of bishops and persons distinguished for their learning, who were unanimous in its favour: but what dependance is to be placed on the authority and unanimity of a general council, when the Roman Catholic councils have been alike unanimous in decreeing and establishing the pope's vicarship, the invocation of saints, the veneration of images and of bones, the divison of the holy eucharist, purgatory, indulgences, and the like? What dependance is to be placed on councils

when the council of Dort unanimously confirmed the abominable doctrine of predestination, and extolled it as the palladium of religion! Do not you then, my reader, depend on councils, but on the Holy Word, and go to the Lord, and you will be enlightened; for He is the Word, that is, the Divine Truth Itself therein.

635. I shall conclude the present article with the declaration of this *arcanum*. The consummation of the present church is described in seven chapters of the Revelation, in like manner as the devastation of Egypt is described, and both by similar plagues, each of which spiritually signifies some particular false, which brought on its devastation even to its complete destruction; on this account too the present church, which is at this day destroyed, is in a spiritual sense called Egypt, Rev. xi. 8. The plagues in Egypt were these: the waters were turned into blood, so that every fish died, and the river stank, Exod. vii. the like is said in the Revelation, chap. viii. 8, chap. xvi. 3: by blood is signified divine truth falsified, as may be seen in the APOCALYPSE REVEALED, n. 379, 404, 681, 687, 688; and by the fish which died, truths in the natural man, similarly destroyed, n. 290, 405. Frogs came up over all the land of Egypt, Exod. viii. frogs also are mentioned in the Revelation, chap. xvi. 13: by frogs are signified reasonings originating in the lust of falsifying truths, as may be seen APOC. REV. n. 702. In Egypt noxious ulcers or sores broke out upon man and upon beast, Exod. ix. the same is said in the Revelation, chap. xvi. 2: by ulcers or sores are signified interior evils and falses destructive of good and truth in the church, as may be seen in the APOC. REV. n. 678. In Egypt there was great hail mixed with fire, Exod. ix. the same is said in the Revelation, chap. viii. 7, chap. xvi. 21: hail signifies the infernal false, see APOC. REV. n. 399, 714. Upon Egypt were sent locusts, Exod. x. so also in the Revelation, chap. ix. 1 to 11: locusts signify falses in the extreme

parts,* see APOC. REV. n. 424, 430. The land of Egypt was covered with grievous darkness, Exod. x. darkness is also spoken of in the Revelation, chap. viii. 12: darkness signifies falses, arising either from ignorance, or from false principles in religion, or from evils of life, see APOC. REV. n. 110, 413, 695. The Egyptians, it is written, perished at last in the Red Sea, Exod. xiv. in the Revelation it is said, that the dragon and false prophet perished in the lake of fire and brimstone, chap. xix. 20, chap. xx. 10: both the Red Sea and that lake signify hell. The reason why the same circumstances are mentioned of Egypt and of the church, whose consummation and end are described in the Revelation, is, because by Egypt a church is meant, which in its beginning was of superior excellence, wherefore Egypt, before its church came to devastation, is compared with the garden of Eden, and with the garden of Jehovah, Gen. xiii. 10, Ezek. xxxi. 8, 9; and is also called the corner-stone of the tribes, the son of the wise, and of ancient kings, Isaiah xix. 11, 13. More may be seen on the subject of Egypt in its primeval state and in its state of devastation, in the APOC. REV. n. 503.

IV. THAT FAITH IMPUTATIVE OF THE MERIT OF CHRIST WAS NOT KNOWN IN THE APOSTOLIC CHURCH, WHICH PRECEDED THE COUNCIL OF NICE, NEITHER IS IT DECLARED OR SIGNIFIED IN ANY PART OF THE WORD.

636. The church preceding the council of Nice, which was called the Apostolic church, was of considerable magnitude, extending to three of the quarters of the globe, as appears from the territories of the Emperor Constantine the Great, who was a Christian, and zealous in favour of reli-

* By the *extreme parts* here spoken of, are meant the extreme parts of the life of man, such as belong to the sensual nature, which being possessed by falses, are closed up thereby against all admission of heavenly light, and thus become filthy and infernal, [See APOC. REV.]

gion, and whose empire not only embraced the countries of Europe, since divided into several kingdoms, but also extended over many regions bordering upon Europe; so that, as was observed above, he convoked the bishops of Asia, Africa, and Europe, to his palace at Nice, a city of Bithynia, in order to purge his empire of the scandalous doctrines of Arius. This was done of the Divine Providence of the Lord, since, if the Lord's Divinity be denied, the Christian church expires, and becomes like a monument adorned with this epitaph, "Here the church lies buried." The church which existed before this period, was called Apostolic, its distinguished writers were styled fathers, and the true Christians that composed it, brethren. That this church did not acknowledge three divine persons, nor consequently a Son of God from eternity, but only a Son of God born in time, is plain from the creed received in that church, and thence called Apostolic, or the Apostles' Creed, where it is said, "*I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, &c. I believe in the Holy Spirit, the holy catholic church, the communion of saints, &c.*" Here it is evident that no other Son of God was acknowledged but what was conceived by the Holy Spirit and born of the virgin Mary; nor is there any mention made of a Son of God born from eternity. This creed, like the two others, hath been received down to the present times as purely catholic, by the whole Christian church.

637. That in those primitive times all Christians throughout the world acknowledged that the Lord Jesus Christ was God, to whom all power was given in heaven and earth, and who had power over all flesh, according to His own express words, Matt. xxviii. 18, John xvii. 7; and that they believed in Him, according to the command which He delivered to them from God the Father, John iii. 15, 16, 36, chap. vi.

40, chap. xi. 25, 26; is also very evident from the circumstance of the Emperor Constantine the Great, convening all bishops, for the purpose of refuting and condemning, from the Sacred Scriptures, the heresy of Arius and his adherents, who denied the Divinity of the Lord the Saviour, born of the virgin Mary: this indeed they effected, but whilst endeavouring to avoid a wolf, they fell into the jaws of a lion; or, according to the proverb, wishing to shun Charybdis they became a prey to Scylla: for by inventing the fiction of a Son of God from eternity, who descended and assumed a Humanity, they imagined that they should vindicate and re-establish the Lord's Divinity; not knowing that God Himself, the Creator of the universe, descended that He might become a Redeemer, and thus a Creator anew, according to these plain declarations in the Old Testament: Isaiah xxv. 9, xl. 3, 5, 10, 11, xliii. 24, xliv. 6, 24, xlvii. 4, xlviii. 17, xlix. 7, 26, lx. 16, lxiii. 16, Jer. l. 33, Hos. xiii. 4, Psalm xix. 15: to which may be added, John ix. 15.

638. That Apostolic church, in consequence of worshipping the Lord God Jesus Christ, and God the Father in Him at the same time, may be likened to the garden of God; and Arius, who arose at that time, to the serpent sent from hell; and the council of Nice, to the wife of Adam, who offered the fruit to her husband, and persuaded him to eat it; after which they appeared to themselves naked, and covered their nakedness with fig-leaves; by their nakedness is meant the innocence which they before possessed, and by fig-leaves the truths of the natural man, which were successively falsified. That primitive church may also be compared with the dawn of day and with the morning in its progression to the tenth hour, when a thick cloud intervened, and continued till the evening came, and then the night, at which time the moon arose, whose light, appearing to some, gave them a partial illustration of the Word, while the rest went on even to midnight darkness, till they could see

nothing of Divinity in the Lord's Humanity, notwithstanding the declaration of Paul, "*That in Jesus Christ dwelleth all the fulness of the Godhead bodily,*" Coloss. ii. 9; and of John, "*That the Son of God sent into the world is the true God and eternal Life,*" 1 Epist. v. 20, 21. The primitive or Apostolic church could never have conceived that a church would succeed, which should worship several gods with the heart, and one with the lips; which should separate charity from faith; the remission of sins from repentance and application to newness of life; and which should maintain a total impotence in spiritual things; and least of all, that an Arius should lift up his head, and when dead rise again, and reign, though clandestinely, to the end.

639. That a faith imputative of Christ's merit was never meant in the Word, may appear plain from this circumstance, that such a faith was never known in the church until the council of Nice introduced the doctrine of three divine persons from eternity; and when this faith was once introduced, and had overspread the whole Christian world, all other faith was rejected, and shut up in darkness; so that whosoever under such circumstances reads the Word, and sees mention made of faith, of imputation, and of the merit of Christ, naturally falls into that notion, which he imagines to be the only one; just like a person who, on reading one page of a book, there stops, without turning over to see what is said on the other side: or like one who having persuaded himself of the truth of some particular opinion, notwithstanding it be false, and having confirmed that alone, afterwards sees the false as true, and the true as false, who would deride and hiss at every one that should pretend to oppose his favourite notion, and would call him fool; for his mind wholly immersed in such persuasion, acquires a callous covering, which rejects as heterodox whatsoever doth not square with his orthodox opinions, so called; his memory too is like a piece of paper, with this single ruling

point of theology written all over it so as not to admit of the insertion of any thing else, wherefore if any thing else enters, he casts it out as the foaming mouth casts out its froth. Tell a confirmed naturalist, for instance, who believes either that nature created herself, or that God was extant after nature, or that nature and God are one, that the truth is directly contrary, and he will consider you either as deluded by the fabulous devices of the clergy, or as a person of a simple mind, or of a slow understanding, or as one who has lost his senses. The case is the same with all other opinions fixed by persuasion and confirmation; they appear at length like painted tapestry fastened with many nails to a wall which has been put together with crumbling stones.

V. THAT AN IMPUTATION OF THE MERIT AND RIGHTEOUSNESS OF CHRIST IS IMPOSSIBLE.

640. In order to know that the imputation of the merit and righteousness of Christ is impossible, it is necessary to know what His merit and righteousness are. The merit of our Lord the Saviour is redemption, the nature and quality of which are described above, n. 114 to 133, where it is shewn, that it consisted in the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent restoration of the church: thus that redemption was a work purely divine. In the same place it was also shewn, that by redemption the Lord took to Himself the power of regenerating and saving all such as believe in Him, and do His commandments; and that without redemption no flesh could have been saved. If then redemption was a work purely divine, a work of the Lord alone, and if this constitutes His merit, it follows, that it can no more be applied, ascribed, or imputed to any man, than the creation and preservation of the universe; for redemption was a kind of creation of the angelic heaven anew, and also of the church. That the present church ascribes this merit of the Lord the Redeemer to those who by grace have obtained faith, is plain from

their tenets, of which this is one of the chief; for it is asserted by the dignitaries of this church and their dependants, both in the Roman Catholic and the Reformed churches, that by imputation of the merit of Christ, such as have obtained faith are not only reputed just and holy, but in fact are so; that their sins are not sins in God's sight, because they are forgiven, and themselves justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in heaven. That the whole Christian church at the present day maintains this same doctrine, is manifest from the council of Trent, the Augustan and Augsburgh confessions, and the annexed comments which are received along with them. And what other consequence can be drawn from this declaration of the nature of the Lord's merit and righteousness, when transferred to the above faith, but that the possession of this faith is the merit and righteousness of the Lord, consequently that its possessor is Christ in another person? for it is asserted, that Christ Himself is righteousness, and that this faith is righteousness, and that imputation, by which addication and application are also meant, makes the possessors of that faith just and holy, not in appearance only, but in reality. Add only TRANSCRIPTION* to such imputation, application, and addication, and you will be a true pope, the vicar or vicegerent of Jesus Christ.

641. Since then the merit and righteousness of Christ are purely divine, and since things purely divine are such, that supposing them applied and ascribed to man, he would instantly die, and, like a stake cast in the body of the sun,

* *Transcription* not only means the imputation and application of divine qualities to man, but their actual *transfer* from the Lord to man. In this sense the Roman Catholics hold, that the power of the Lord, as to His Human Nature, is transcribed or transferred from Him to the Pope, so that the Lord no longer exercises that power, or retains it in His own hands, but that it is wholly given to the Pope to exercise for Him.

would be consumed, so that scarce his ashes would remain ; therefore the Lord with His Divine Principle approaches both angels and men, by the medium of a light tempered and moderated according to the ability and quality of each, thus by one that is suitable and accommodated ; He approacheth in like manner by heat. In the spiritual world there is a sun, and in the midst of it the Lord : from that sun, the Lord, by the medium of light and heat, enters by influx into the whole spiritual world, and into all that dwell there ; and from this source are all the light and heat in that world : the Lord from the same sun entereth also by influx, with the same light and heat, into the souls and minds of men : that heat in its essence is His divine love, and that light in its essence is His divine wisdom ; which light and heat the Lord adapteth to the ability and quality of every recipient angel and man, and this is effected by means of spiritual airs or atmospheres, which convey and transfer such light and heat : the Divine Itself immediately encompassing the Lord is what constitutes that sun. This sun is distant from the angels as the sun of the natural world is from men, in order to prevent its touching them with its naked and consequently immediate rays, for in such case they would be consumed, as was said above, like a stake cast into the body of the sun. Hence it may appear, that the merit and righteousness of the Lord, being purely divine, cannot possibly by imputation be applied to any angel or man ; nay, supposing a single spark of it to touch them without being tempered according to what was said above, they would instantly be tortured like persons in the agonies of death, their limbs would be convulsed, their eyes wander, and thus they would expire. This truth was made known to the Israelitish church by the revelation, that no one can see God and live. The sun of the spiritual world, such as it is since Jehovah God assumed the Humanity, and added to it redemption, and new righteousness, is described in these

words in Isaiah: "*The light of the sun shall be seven-fold, as the light of seven days, in the day that Jehovah bindeth up the breach of the people,*" chap. xxx. 26; in which chapter the coming of the Lord is described from beginning to end. The condition of a wicked person, supposing that the Lord were to come down and draw near him, is described by these words in the Revelation: "*They hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb,*" chap. vi. 15, 16: it is called the anger of the Lamb, because the terror and torment that attend the Lord's approach to the wicked, appear to them like anger. This fact will admit of still plainer evidence from this circumstance, that in case any wicked person is admitted into heaven, where charity and faith towards the Lord prevail, his eyes are straitway seized with dimness, his mind with giddines and insanity, his body with pain and torment, and he becomes like a dying person; what then would be the case, were the Lord Himself, with His divine merit, which is redemption, and with His divine righteousness, to enter into man? Even the apostle John could not endure the presence of the Lord, for it is written, "*That when he saw the Son of Man in the midst of the seven candlesticks, he fell at His feet as dead,*" Rev. i. 17.

642. It is said in the decrees of the councils, and in the articles of the confessions to which the Reformed subscribe, that God, by the infused merit of Christ, justifies the wicked; when yet it is impossible for the goodness of any angel to be communicated to a wicked person, far less be conjoined to him, but it is immediately rejected, and reboundeth like an elastic ball thrown against a wall, or is swallowed up like a diamond thrown into a bog; nay, should any spark of true goodness be intruded, it would be like a pearl fixed in the snout of a hog; for how plain is it to see,

that mercy cannot be injected into unmercifulness, innocence into revenge, love into hatred, concord into discord, for this would be like mixing heaven and hell together! The unregenerate man is, as to his spirit, like a panther, or like an owl, and may be likened to a thorn or a nettle; but a regenerate man is like a sheep, or like a dove, and may be likened to an olive-tree or a vine; consider then, I pray, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a thorn into an olive-tree, or a nettle into a vine, by any imputation, addication, or application of divine righteousness, which would rather condemn than justify? Must it not be necessary, for such conversion, that the ferine nature of the panther and the owl, or the noxious nature of the thorn and nettle, be first removed, and a nature truly human and inoffensive be implanted in their stead? How this is effected, the Lord teacheth in John, chap. xv. 1 to 7.

VI. THAT THERE IS SUCH A THING AS IMPUTATION, BUT THEN IT IS AN IMPUTATION OF GOOD AND OF EVIL, AND AT THE SAME TIME OF FAITH.

643. That there is an imputation of good and of evil, which is the imputation meant, wheresoever it is mentioned in the Word, appears from innumerable passages, which indeed have been already in part adduced; but to satisfy every one that there exists no other imputation, some further quotations from the Word shall be given: "*The Son of Man shall come, and then shall He reward every man according to his works,*" Matt. xvi. 27: "*They who have done good shall go forth to the resurrection of life, but they who have done evil to the resurrection of judgment,*" John v. 29: "*A book was opened, which is the Book of Life, and all were judged according to their works,*" Rev. xx. 12, 13: "*Behold I come quickly, and My reward is with Me, to give every man according as his work shall be,*" Rev. xxii. 12: "*And I will punish them for their ways, and reward them for their doings,*" Hosea iv. 9, Zech. i. 6, Jer. xxv. 14, xxxii. 19:

"God in the day of His wrath and righteous judgment, will render to every man according to his deeds," Rom. ii. 5, 6:
"We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10.
There was no other law of imputation at the beginning of the church, nor will there be any other at the end. That there was no other at the beginning of the church, is plain from the case of Adam and his wife, that they were condemned because they committed evil in eating of the tree of the knowledge of good and evil, Gen. ii. and iii.—and that there will be no other at the end of the church, is plain from these words of the Lord: *"When the Son of Man shall come in the glory of His Father, then shall He sit on the throne of His glory, and shall say to the sheep on His right hand, Come, ye blessed, receive the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me:"* but to the goats on His left hand, because they never practised what was good, He will say, *"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 33, &c.* Hence every one may see with open eyes, that there is an imputation of good and of evil. The reason why there is also an imputation of faith, is, because charity, which hath relation to what is good, and faith which hath relation to what is true, are united in good works, for unless they be united therein, the works are not good, as may be seen above, n. 373 to 377; wherefore James saith, *"Was not Abraham our Father justified by works, when he offered Isaac his son upon the altar? seest thou not that faith co-operated with his works, and by works was faith made perfect, and the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness,"* chap. ii. 21, 22, 23.

644. The reason why the leaders of the church and their dependants interpreted the imputation mentioned in the Word to mean an imputation of faith, on which the righteousness and merit of Christ are inscribed, and so ascribed to man, is, because during a period of fourteen centuries, that is, since the council of Nice, they have had no wish to become acquainted with any other faith; and the consequence has been, that this faith has alone become fixed in their memories, and thence in their minds, as an organized existence, which from that time has borrowed a light, such as proceeds from a fire in the night-time; and by this light it bears the semblance of the most essential theological truth, on which all things else depend in a concatenated series, and which must needs fall to pieces, supposing that head, or that pillar, to be removed. Hence, were they to think of any other than that imputative faith whilst they read the Word, that light, together with all their theology, would be extinguished, and such darkness would arise, that the whole Christian church would be lost and disappear; wherefore that faith is left "*as a stump of roots in the earth, when the tree is cut down and destroyed, until seven times pass over it,*" Dan. iv. 20. What leader of the church at the present day, if he be confirmed in that faith, does not stop his ears as with cotton, when it is objected to and opposed, lest he should hear any thing which might contradict and lessen its authority? But do you, my reader, open your ears, and read the Word, and you will perceive plainly a different kind of faith and imputation from what you had before persuaded yourself to be true.

645. It is astonishing, that notwithstanding the Word from beginning to end is full of proofs and confirmations that his own good or evil is imputed to every one, yet the teachers of religion in Christendom have closed up their ears as with wax, and have anointed their eyes as with eye-salve, so that they have not heard or seen, nor do they now

hear or see, any other imputation than that of their own particular faith above mentioned; and yet that faith may be rightly compared with the disease of the eye called *GUTTA SERENA*, and may with justice be called so: for as this is an absolute blindness of the eye, arising from an obstruction of the optic nerve, when yet the eye still appears as if it saw perfectly, so, in like manner, such as are in that faith, walk as with their eyes open, and appear to others as if they saw all things, when yet they see nothing: for man knows nothing of this faith at the time of its entrance into him, he being like a stock or a stone, nor doth he know afterwards whether it be in him or no, or what its contents are, or whether in reality it contain any thing or nothing; yet in process of time he seems clearly to see that faith bringing forth and producing the noble offspring of justification, namely, remission of sins, vivification, renovation, regeneration, sanctification, and yet he neither has seen, nor can see, any sign or token of those graces.

646. That good, which is charity, and evil, which is iniquity, are imputed after death, is a fact which has been evinced to me by all my experience of the condition of those who pass from this world into the other. Every one, after some days abode in the world of spirits, is examined as to his nature and quality, particularly his quality in the former world as to religion; which done, the examiners make their report in heaven, and then he is translated to his like, consequently to his own companions; and in this consists his imputation. That there is an imputation of good to all who are in heaven, and an imputation of evil to all who are in hell, was evidenced to me in the orderly arrangement of each by the Lord: the universal heaven is arranged into societies according to all the varieties of the love of good, and the universal hell according to all the varieties of the love of evil. In like manner the church on earth, as corresponding with heaven, is arranged in order by the Lord;

good constitutes its religion. Moreover, inquire of any one in any quarter of the globe, endued with religion and at the same time with reason, what kind of people he believes will go to heaven, and what kind to hell; surely he will agree with you in declaring, that such as do good will go to heaven, and such as do evil will go to hell. Besides, how plain is it to see, that every man who is truly such, loveth another person, or society of persons, or a state, or a kingdom, for the good that is in them! indeed, he not only loveth men according to this rule, but also beasts, and even inanimate things, as houses, possessions, fields, gardens, trees, woods, and lands; nay more, he loves even metals and stones for their goodness and use, because goodness and use are one. How much more then, for their goodness, must the Lord love an individual man and the church!

VII. THAT THE FAITH AND IMPUTATION OF THE NEW CHURCH CANNOT BE TOGETHER WITH THE FAITH AND IMPUTATION OF THE FORMER CHURCH; AND THAT IN CASE THEY WERE TOGETHER, SUCH A COLLISION AND CONFLICT WOULD ENSUE, AS TO PROVE FATAL TO EVERY PRINCIPLE OF THE CHURCH IN MAN.

647. The reason why the faith and imputation of the New Church cannot be together with the faith and imputation of the former or present church, is, because they do not agree together in one third, no, nor in one tenth part of their doctrines: for the faith of the former church teaches, that there have been three divine persons from eternity, each of whom singly, or by himself, is God, as so many creators; but the faith of the New Church teaches, that there is only one Divine Person, consequently only one God, from eternity, and that beside Him there is no other God. The faith of the former church has therefore maintained that the Divine Trinity is divided into three persons; but the faith of the New Church maintains that the Divine Trinity is

united in one Person. The faith of the former church was directed towards a God invisible, unapproachable, with whom there could be no conjunction, and the idea formed of whom was as of a spirit, which was supposed to be like æther or wind; but the faith of the New Church is directed towards a God visible, approachable, and with whom there is a possibility of conjunction, in whom is the invisible and unapproachable God, as the soul in the body, and the idea formed of whom is that of a Man, because the one God, who was from eternity, was made Man in time. The faith of the former church attributes all power to the invisible God, and denies it to the visible, for it holds that God the Father imputeth faith, and thereby conferreth eternal life, but that the visible God only intercedes, and that they both give, or according to the Greek church, God the Father alone gives, to the Holy Ghost, (who is also a God by Himself, the third in order,) all power of operating the effects of that faith; but the faith of the New Church attributes to the visible God, in whom is the invisible, all power of imputing, and also of operating the effects of salvation. The faith of the former church is directed principally towards God as Creator, and not towards Him as Redeemer and Saviour at the same time; but the faith of the New Church is directed towards one God, who is at once Creator, Redeemer, and Saviour. The faith of the former church insisteth, that when faith is once given and imputed, repentance, remission of sins, renovation, regeneration, sanctification, and salvation, follow of themselves, without any thing of man being mixed or conjoined with them; but the faith of the New Church teaches repentance, reformation, regeneration, and thus the remission of sins, by man's co-operation. The faith of the former church asserteth the imputation of Christ's merit, as included in the faith so conferred; but the faith of the New Church teaches an imputation of good and of evil, and of faith at the same time; and that this imputation is agreeable

to the Holy Scripture, but the other contrary to it. The former church maintains the gift of faith, including the merit of Christ, whilst man is as a stock or a stone; it also asserteth a total impotence in spiritual things; but the New Church teaches a faith altogether different, not a faith in the merit of Christ, but in Jesus Christ Himself as God, as Redeemer and Saviour, asserting a freedom of will in man, both to apply himself to reception, and to co-operate with it. The former church adjoineth charity to its faith as an appendage, but not as possessing any saving efficacy, and thus it forms its religion; but the New Church conjoineth faith in the Lord and charity towards one's neighbour as two inseparable things, and so forms its religion: not to mention several other points of disagreement.

648. From this brief enumeration of the discordances and disagreements between them, it is plain that the faith and imputation of the New Church cannot possibly be together with the faith and imputation of the former or present church. Such and so great are the discord and disagreement between the faith and imputation of the two churches, that they are entirely heterogeneous, so that supposing them to be together in the mind of man, such a collision and conflict would ensue, as to prove fatal to every principle of the church; and in spiritual things man would fall either into a delirium, or into a swoon, in which case he would neither know what the church is, nor whether there be any such thing as a church; what then would he know of God, of faith, or of charity? The faith of the former church, in consequence of excluding all light from reason, may be likened to an owl; but the faith of the New Church may be likened to a dove, which flies in the day-time, and sees by the light of heaven; so that their conjunction in one mind would be like the conjunction of an owl and a dove in one nest, where each should lay its eggs, and after sitting should hatch its young, when the owl would tear in pieces the

young of the dove, and would give them to her own young for food; for the owl is a bird of prey. Inasmuch as the faith of the former church is described in the Revelation, chap. xii. by the dragon, and the faith of the New Church by the woman encompassed with the sun, who had on her head a crown of twelve stars, we may judge by comparison what would be the state of a man's mind, if they were together in one house; the dragon in that case would *stand near the woman about to bring forth, with intent to devour her child, and when she should flee into the wilderness he would pursue her, and would cast water as a flood upon her, that she might be swallowed up.*

649. The like would happen, if a person should embrace the faith of the New Church, and should still retain the faith of the former church on the imputation of the Lord's merit and righteousness, from which, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. Supposing this to be the case, it would be like a person's extricating himself from five horns of the dragon, and becoming entangled in the five remaining; or like escaping a wolf, and falling into the clutches of a tiger; or like being raised out of a well where there was no water, and falling into a well full of water, and being drowned: for he would thus easily relapse into all the errors of his former faith, which we have described above, and consequently into this damnable error, to impute and apply to himself the divine attributes of the Lord, which are redemption and righteousness, which may indeed be adored, but cannot be applied; for if man could impute and apply them to himself, he would be consumed as if he were cast into the naked sun, when yet it is by the light and heat of that sun that his bodily eyes see, and his bodily life is supported. That the merit of the Lord is redemption, and that His redemption and His righteousness are two divine things, which cannot be conjoined to man, was shewn above. Let every one there-

fore take heed how he transcribeth the imputation of the former church into the imputation of the new, for this would produce sad and tragical effects, of such a nature as to prove hurtful to his salvation.

VIII. THAT THE LORD IMPUTETH GOOD TO EVERY MAN, AND THAT HELL IMPUTETH EVIL TO EVERY MAN.

650. That the Lord imputeth good to man, and not the least sort or degree of evil, and that the devil, or in other words, hell, imputeth evil to man, and not the least sort or degree of good, is a new doctrine in the church: the reason of its being new and unknown is, because it is frequently said in the Word, that God is angry, that He avenges, that He hates, condemns, punishes, casts into hell, and tempts, all which things belong to what is evil, and consequently are evil. But that the literal sense of the Word is written and composed of such expressions as are called appearances and correspondences, to the intent that there may be a conjunction between the external church and its internal, and thus between the world and heaven, was shewn in the chapter on the HOLY SCRIPTURE: in the same chapter it was also shewn, that when such sentiments as the above are read in the Word, the appearances of truth which they contain are turned, during their transit from man to heaven, into genuine truths, which genuine truths teach that God is never angry, that He never avenges, hates, condemns, punishes, casts into hell, or tempts; consequently that He is the cause of evil to no man: this transmutation and change I have frequently observed in the spiritual world.

651. Even reason assents to the truth of this proposition, that the Lord cannot do evil to any man, consequently cannot impute evil to any, for He is Love Itself and Mercy Itself, consequently Good Itself, these being the attributes of His Divine Essence; so that to attribute evil, or any thing connected with evil, to the Lord, would be contrary, and of course contradictory, to His Divine Essence, and this would

be as wicked as to join together the Lord and the devil, or heaven and hell, when yet "*between them there is a great gulph fixed, so that they who would pass from one to the other cannot,*" Luke xvi. 26. It is not even possible for an angel of heaven to do evil to any one, because an essence of good from the Lord is in him; and on the other hand, it is impossible for a spirit of hell to do any thing but evil to another, because he has in him the nature of evil from the devil; and that essence or nature, which any person has appropriated to himself during his abode in the world, cannot be changed after death. Consider, I beseech you, what sort of Being the Lord would be, on the supposition that He regards the wicked with an eye of anger, and the good with an eye of clemency: the wicked are myriads of myriads in number, and so also are the good; supposing then that the Lord saves the latter by grace, and condemns the former from vengeance, looking at these with a fierce and implacable countenance, and at those with a countenance of mildness and mercy, what sort of Being do you, in such a case, make the Lord God? It is a common doctrine delivered from every pulpit, that all good which is in itself good, is from God, and that on the contrary, all evil which is in itself evil is from the devil; if any man then could receive at once both good and evil, good from the Lord, and evil from the devil, and admit both into his will, would he not fall under the description of those who are neither cold nor hot, but luke-warm, and who are spewed out of the Lord's mouth, according to His words in the Revelation, chap. iii. 15, 16?

652. That the Lord imputeth good to every man, and evil to no one, consequently that He doth not sentence any person to hell, but exalteth all, so far as they follow His leadings, to heaven, is evident from these His own words: "*And I, if I be lifted up from the earth, will draw all men unto Me,*" John xii. 32: "*God sent not His Son into the world to condemn the world, but that the world through*

Him might be saved: he that believeth on Him is not condemned, but he that believeth not is condemned already," John iii. 17, 18: "*If any man hear My words and believe not, I judge him not, for I came not to judge the world, but to save the world; he that rejecteth Me, and receiveth not My words hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day,"* John xii. 47, 48: "*Jesus said, I judge no man,"* John viii. 15: by judgment, in these and other passages of the Word, is meant judgment to hell, which is damnation; but of salvation judgment is not predicated, but resurrection to life, John v. 24, 29, iii. 16: by the word which shall judge, the truth is meant, and it is a truth, that all evil is from hell, and consequently that evil and hell are one; so that when an evil person is elevated by the Lord towards heaven, his evil immediately draws him down again, and because he loves it, he follows it of his own accord. It is also a truth, as declared in the Word, that good is heaven; wherefore when a good person is elevated by the Lord towards heaven, he ascends as of his own accord, and is introduced: these are said to be written in the book of life, Dan. xii. 1, Rev. xiii. 8, xx. 12, xxi. 27. There actually existeth a sphere elevating all towards heaven, which proceeds continually from the Lord, and fills the whole spiritual world, and the whole natural world: this sphere is like a strong current in the ocean, which draws a ship imperceptibly according to its direction: all such as believe in the Lord, and live according to His commandments, enter into that sphere or current, and are elevated; but they who do not believe, are not willing to enter therein, but remove themselves to the sides and are there carried away by the stream which leads to hell.

653. How plain is it to see, that a lamb cannot act but as a lamb, nor a sheep but as a sheep; and on the other hand, that a wolf cannot act but as a wolf, nor a tiger but as a

tiger! Supposing then these beasts to be mixed together, would not the wolf necessarily devour the lamb, and the tiger the sheep? hence they had need be guarded by their shepherds. How plain again is it to see, that it is not possible for a fountain of sweet water to send forth bitter water from its spring; and that a good tree cannot possibly produce bad fruit; that a vine cannot bear prickles like a briar; nor a lilly sting like a nettle; nor a hyacinth tear the skin like a thistle! and *vice versa*; it is on this account that these noxious plants are rooted out of fields, vineyards, and gardens, and gathered in heaps to be burned: it is the same too with the wicked, on their arrival in the spiritual world, according to the Lord's words, Matt. xiii. 30, John xv. 6. The Lord likewise said to the Jews, "*O generation of vipers, how can ye, being evil, speak good things? A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things,*" Matt. xii. 34, 35.

IX. THAT FAITH WITH WHATSOEVER PRINCIPLE IT CONJOINS ITSELF, PASSES SENTENCE ACCORDINGLY: IF A TRUE FAITH CONJOINETH ITSELF WITH GOODNESS, THE SENTENCE IS FOR ETERNAL LIFE; BUT IF FAITH CONJOINETH ITSELF WITH EVIL, THE SENTENCE IS FOR ETERNAL DEATH.

654. Works of charity, done by a Christian, and by a heathen, appear alike in their external form, since they both, in their concerns with their fellow-citizens, put in force those good principles which belong to civility and morality, and which in part resemble the good works of love towards the neighbour; nay, they both may be liberal to the poor, may assist the needy, and hear sermons at church: but who from this can determine, whether such external acts of goodness are similar in their internal form, or whether such natural acts be also spiritual? It is from the principle of faith that such conclusion must be drawn, since it is this

which gives them their quality; for it is this which causes God to be in them, and conjoins them with itself in the internal man, whence natural good acts become inwardly spiritual. That this is the case, may be clearly seen from what was proved in the chapter on faith, under the following propositions: *That Faith is not alive before it be conjoined with Charity: That Charity is rendered spiritual by virtue of Faith, and Faith by virtue of Charity: That Faith without Charity, not being spiritual, is not Faith; and that Charity without Faith, not being alive, is not Charity: That Faith and Charity have a mutual and reciprocal tendency to apply and be conjoined to each other: That the Lord, Charity, and Faith, constitute a One, like Life, Will, and Understanding; and that in case they are divided, each perishes, like a Pearl bruised to Powder.*

655. From the proof of these propositions it may be clearly seen, that faith in one and the true God causeth good to be good even in its internal form, and on the other hand, that faith in a false god causeth good to be good only in its external form, which, considered in itself, is not good: this was the case with the faith of the heathens of old, directed towards Jupiter, Juno, and Apollo; of the Philistines towards Dagon; of other nations towards Baal and Baal-peor; of Balaam the magician towards his god; and of the Egyptians towards several gods. The effect is altogether different where faith is directed towards the Lord, "*who is the true God and eternal Life,*" according to John, 1 Epist. v. 21: "*and in whom dwelleth all the fulness of the Godhead bodily,*" according to Paul, Coloss. ii. 9. What is faith towards God, but a looking to Him producing in the soul the divine presence, and at the same time a confidence that He is at hand ready to help? And what is true faith unless it be this, accompanied with a confidence that all good is from Him, and that it is this which makes our own good to be saving good? If then this faith conjoin itself with goodness,

sentence is passed for eternal life; but it is quite otherwise if it do not conjoin itself with goodness, and more so if it conjoineth itself with evil.

656. What sort of conjunction subsisteth between charity and faith in such as believe in three gods, and yet say that they believe in one, has been already shewn, namely, that charity conjoineth itself with faith only in the external natural man, because the minds of such entertain an idea of three gods, whilst their mouths only make a confession of one God; supposing then the mind at any time to infuse itself into the confession of the mouth, it would expunge the profession of one God, and opening the lips, would give utterance to its notion of three.

657. That evil and a faith in one and the true God cannot be together, must be obvious to every one from reason: for evil is against God and faith is in favour of God; evil is of the will, and faith is of the thought, and the will entereth by influx into the understanding, causing it to think, but the understanding does not enter into the will, for it only teaches what ought to be willed and done: hence the good which such a man does, is in itself evil; it is like a polished bone containing putrid marrow; it is also like an actor on a stage, who assumes the character of some great personage; it is also like the painted face of an antiquated harlot; and like a butterfly with silver wings, which lays its eggs on the leaves of a good tree, so that all its fruit is destroyed; it may further be compared with fragrant perfumes arising from poisonous herbs; nay, it is like a moral thief, or a pious sycophant: wherefore the good of such a person, which in itself is evil, hath its abode, as it were, in a chamber within, whilst his faith walking to and fro, and reasoning in the porch, is a mere bubble, spectre, and chimera. Hence appears the truth of the proposition that faith passes sentence on its subject according to the good and evil with which it is conjoined.

X. THAT THOUGHT IS IMPUTED TO NO ONE, BUT WILL.

658. Every man of erudition knows that there are two faculties or parts in the mind, which are, will and understanding; and yet but few know how to distinguish them aright, to examine their properties separately, and afterwards conjoin them: few therefore are able to form to themselves any notion of the mind, but what is extremely obscure; so that unless the distinct properties of the will and understanding be first described, it would be impossible to comprehend the truth of the proposition, that thought is imputed to no one, but will. The properties of each are briefly these: 1. Love itself, and the affections which belong to it, have their abode in the will; and science, intelligence, and wisdom, have their abode in the understanding; and the will inspires its love into these properties, so as to procure their favour and assent; hence it is that every man's true nature and quality depend on the nature and quality of his love, and of his intelligence thence derived. 2. It follows also from this circumstance, that all good, and likewise all evil, belong to the will, for whatsoever proceeds from love is called good, although it may be evil, this being an effect of the delight or satisfaction which constitutes the life of love: the will, by means of this delight or satisfaction, entereth into the understanding, and produceth consent. 3. The will therefore is the *esse* or the essence of the life of man, but the understanding is the *existere* or the existence thence derived; and since essence is a mere nothing unless it be in a certain form, consequently will is a mere nothing unless it be in understanding; wherefore the will assumes to itself a form in the understanding, and thus comes forth to light. 4. Love in the will is the end, and in the understanding it seeketh and findeth causes, by which it may advance on to effect; and as purpose, to which belongs intention, is in fact the end, purpose also is of the will, and by means of intention enters the under-

standing, and urges it to contrive and meditate upon means, and determine on what may tend to produce the desired effects. 5. The whole *proprium* or self-hood of man is in the will, and this self-hood, or *proprium* is evil from his first birth, and becomes good by a second birth: the first birth is from his natural parents, but the second is from the Lord. These few observations may serve to shew, that the will and the understanding have different and distinct properties, and that by creation they are joined together like *esse* and *existere*; hence, man is man primarily by virtue of will, and secondarily by virtue of understanding: and hence too it is that will is imputed to man, but not thought; of course evil and good are imputed, because as just observed, they have their residence in the will, and are thence in the thought of the understanding.

659. The reason why no evil is imputed to man which is the object of thought only, is, because he is so created as to have the capacity of understanding, and thence of thinking, either good or evil, good from the Lord, and evil from the devil, for he is in the midst between them, and has the power of choosing either one or the other by virtue of the freewill he enjoys in spiritual things, of which we have already treated in its place; and since he enjoyeth such a capacity of choosing from a free principle, he has the power of willing what is the object of his thought, or not, and what he wills is received by the will, and appropriated,* but what he doth not will is not received, and consequently not appropriated. All the evils to which a man is prone by birth are inscribed on the will of his natural man, and these, so far as he draws them forth, enter by influx into his thoughts; in like manner goods together with truths from the Lord, enter by influx from above into the thoughts, and are there poised against the former, like weights in the scales of a balance; supposing then a man to adopt evils, they are received by the old will

* See the meaning of the word *appropriation*, note n. 466.

and make an addition to its store ; but supposing him to adopt goods with truths, a new will and a new understanding are then formed by the Lord above the old, and in these the Lord successively implants new goods by means of truths, and by these subdues the evils that are below, removes them, and arranges all things according to order. Hence too, it is evident that the thought is a kind of purifying alembic, or excretory gland, in which hereditary evils and their defilements are separated ; if then the evils which enter a man's thought were to be imputed to him, reformation and regeneration would be impracticable.

660. Since then good belongs to the will, and truth to the understanding, and many things in the world correspond to good, as fruits and uses, whilst the imputation thereof corresponds with value and price, it follows, that what has been here said of imputation will admit of comparison with all created things, since, as we before observed, all things in the universe bear relation to good and truth, and, on the other hand, to evil and the false. It will admit of comparison with the church, in that it is estimated according to its charity and faith, and not according to the ceremonial rites which are merely annexed to it. It will admit of further comparison with a minister of the church, in that he is estimated according to his will and love, and at the same time according to his understanding on spiritual subjects, but not according to his address and apparel. It will also admit of comparison with divine worship, and the temple where it is performed, in that real and true worship is performed in the will and in the understanding, as in its temple, and the temple is called holy, not on its own account, but on account of the Divine Being, in the knowledge of whom men are there instructed. Lastly it will admit of comparison with a government, which is loved and respected when goodness reigns in it, and truth along with it, but which is not the case where truth reigns without goodness. Who

judgeth of a king by his attendants, horses, and chariots, and not by the royal qualities which they know him to possess, and which consist in governing under the direction of love and prudence? Who does not look to the character of a conqueror more than to the pomp of his triumph, judging of the latter by the former, rather than of the former by the latter, thus judging of the formal by the essential, and not of the essential by the formal? Now it is will which is the essential, and thought the formal, and no one can impute any thing to the formal, except what it deriveth from the essential; hence the latter and not the former is the subject of imputation.

661. To the above I shall subjoin the following MEMORABLE RELATIONS. FIRST. In a higher region of the northern quarter of the spiritual world bordering on the east, there are places of instruction for boys, and for young men, for men grown up, and for old men: all who die in their infancy are sent to these places, and are educated for heaven; and in like manner, all on their first arrival from the natural world, who have a desire to possess knowledges respecting heaven and hell, are sent thither also. The situation of these places is near the east, that all may be instructed by influx from the Lord, who is the east, by reason that He is in the sun there, which is pure love from Him; hence the heat from that sun is in its essence love, and the light from it is in its essence wisdom: this love and wisdom are communicated by inspiration from the Lord out of that sun, to the persons instructed, and that in proportion to their reception, which reception is in proportion to the love of growing wise in the recipient subjects. After a stated time of instruction, such as become intelligent are dismissed, and are called disciples of the Lord; first they are sent to the west, but they who do not continue there, are sent to the south, and some through the southern quarter to the

east, and are introduced to societies, where they are to have their mansions assigned them. On a time, as I was meditating about heaven and hell, I felt desirous to attain the universal knowledge of the state of each, well aware that whosoever is acquainted with universals, may afterwards comprehend singulars, since the latter are contained in the former, just as parts are in a whole. With this desire I directed my course towards that region in the northern quarter bordering on the east, where the places of instruction were situated, and through a way at that instant opened to me, I proceeded thither, and entered into one of the colleges where the young men were assembled: straitway I addressed myself to the head masters, who gave instruction, and asked them, whether they were acquainted with the universals of heaven and hell? They replied, that they did know them in some small degree, "but if we look," said they, "towards the east to the Lord, we receive illustration, and with illustration, knowledge." They did so, and then said, "The universals of hell are three, but these are diametrically opposite to the universals of heaven; the universals of hell consist in these three loves: the love of rule, originating in the love of self; the love of possessing the property of others, originating in the love of the world; and scortatory love. The opposite universals of heaven are these three loves: the love of rule originating in the love of uses; the love of possessing worldly emoluments originating in the love of performing uses by them; and true conjugal love." Hereupon, after expressing my good wishes towards them, I took my leave and returned home. On my arrival, a voice from heaven said to me, "Examine those three universals above and beneath, and afterwards we shall see them in thy hand." The reason of saying, "*We shall see them in thy hand*," was, because whatever is the subject of a man's intellectual examination appears to the angels as if inscribed on his hands; it is on this account said in the

Revelation, that they received a mark in the forehead and on the hand, chap. xiii. 16, chap. xiv. 9, chap. xx. 4.

After this I examined the first universal love prevalent in hell, namely, the love of rule originating in the love of self; and next the universal love prevalent in heaven corresponding to it, namely the love of rule originating in the love of uses; for the examination of the one could not be carried on without the other, the understanding having no distinct perception of either love without the other, because they are opposites, hence to attain such perception, it is expedient that they be placed in opposition; for a beautiful and handsome face is set off by being contrasted with an ugly and deformed one. In considering the love of rule originating in the love of self, it was granted me to perceive, that such love is in its nature supremely infernal, and hence prevalent with those who are in the deepest hell; and that the love of rule originating in the love of uses is supremely celestial, and consequently prevalent with those who are in the highest heaven. The reason why the love of rule originating in the love of self is supremely infernal, is, because to rule from the love of self is to rule from *proprium* or self-hood, and the self-hood of man is from his birth evil itself, and evil itself is diametrically opposed to the Lord; wherefore they who are influenced by such evil, the further they advance in it, the more do they deny the being of a God, and the holy principles of the church, and worship themselves and nature: let them but search out and examine this evil in themselves, and they will see this to be the truth. Moreover, this love is of such a nature, that in proportion as the reins are given it, as is the case when not obstructed by impossibility, it rushes on impetuously from one step to another until it reaches the highest, nor does it rest even there, but is sad and laments, that it can mount no higher. Among statesmen this love continues to ascend, so that at length they wish to be kings and emperors, and if possible

to have dominion over all the world, and to be styled kings of kings, and emperors of emperors; whereas the same love, with the clergy, goes on advancing till they desire to be gods, and, as far as possible, to bear rule over the whole heaven, and to be styled gods. That neither the former nor the latter in their hearts acknowledge any God, will be seen presently. They, on the other hand, who are desirous to rule from the love of uses, are not desirous of exercising it from themselves, but from the Lord, for this love proceeds from the Lord, and is the Lord. Such therefore regard dignities in no other light than as means for the promotion of uses, placing uses far before dignities, whereas the former place dignities far before uses.

As I was meditating on these things, an angel said to me from the Lord, "Thou shalt now in an instant see and be convinced, by ocular demonstration, what is the nature of that infernal love:"—and lo! suddenly the ground opened to the left, and I saw a devil ascending out of hell, who had on his head a square cap drawn down over his forehead even to his eyes; his face was covered with pimples, such as accompany a burning fever; his eyes had a ferocious look; his breast swelled out into a great prominence; from his mouth he belched forth fire like a furnace; his loins seemed on fire; in place of feet he had bony ankles without flesh; and from his body there exhaled a foul and stinking heat. I was terrified at the sight of him, and cried out, "Approach no further; tell me whence thou art?" He replied in a hoarse tone of voice, "I am from below, and there live in a society of two hundred, which is the most supereminent of all societies: there we are all emperors of emperors, kings of kings, dukes of dukes, and princes of princes; no one is barely an emperor, nor barely a king, duke, or prince; we are seated there on thrones of thrones, and thence dispatch our mandates over the whole world, and beyond it." Then I said to him, "Dost thou not see that thou art in a state of

insanity, arising from the phantasy of super-eminence?" He replied, "How canst thou talk in this manner, when we absolutely seem to ourselves, and are also acknowledged by each other, to have such distinction?" On hearing this, I was unwilling to repeat my charge of insanity, as he was insane from the phantasy which possessed him; and it was given me to know that this devil, during his abode on earth, had only been a steward in some family, but that even then he was so far puffed up in spirit, as to despise all mankind when compared with himself, and to indulge his imagination in supposing that he was more worthy of honour than any king or emperor; in consequence of which proud conceit he had denied the being of a God, and had considered all the holy things of the church as of no concern to himself, but intended only for the stupid multitude. At length I asked him, "How long dost thou, with thy two hundred companions, thus glory and boast one amongst another?" "Forever," he replied; "but such of us as torture others for not giving us the pre-eminence we expect, sink under ground; for we are allowed to glory and boast, but not to hurt another." I asked again, "Dost thou know what befalls those who sink under ground?" He said, "They sink down into a certain prison, where they are called viler than the vile, or most vile, and there they are set to work." "Then I said to him, "Take thou heed, lest thou too shouldst sink down."

After this the ground opened again, but towards the right, and I saw another devil rising up, who had on his head a kind of mitre composed of spiral folds as of a snake coiled up, whose head came out at the top; his face was leprous from the forehead to the chin, and so were both his hands; his loins were naked and black as soot, through which might be discerned the fire as of a dusky furnace, and his ankles were like two vipers. The former devil on seeing him, immediately kneeled down and worshipped him. I asked, "Why dost thou so?" "He is the god of heaven and earth,"

he replied, "and is omnipotent." Then I asked the latter, "What sayest thou to this?" He replied, "What should I say? I have all power over heaven and hell, and the fate of all souls is in my hand." I asked again, "How is it that he who is the emperor of emperors, can become so submissive as to worship thee? and how canst thou receive his worship?" He answered, "Still he is my slave: what is an emperor in the sight of God? in my right hand is the thunder of excommunication." Then I said to him, "How canst thou rave at such a rate? In the former world thou hadst only the rank of a canon, and because thou hast been carried away with the imagination of possessing the keys of heaven, and thus the power of binding and loosing, thou hast inflamed thy spirit to such a degree of madness, as to suppose thyself now to be God Himself." Hereupon he swore with indignation that he was God, and that the Lord had not any power in heaven, "because," said he, he has transferred it all to us: we have only to issue out our commands, and heaven and hell obey with reverence; if we commit any one to hell, the devils immediately receive him; and so do the angels all those whom we send to heaven." I asked further, "How many doth your society consist of?" He answered, "Three hundred; and we are all of us gods, but I am the god of gods." After this the ground opened under the feet of each devil, and they sunk down deep into their respective hells: and it was permitted me to see, that underneath their hells were places for labour, intended to receive those who do mischief to others: for every one in hell is left to the enjoyment of his own phantasy, and is also allowed to boast and glory in it, but not to injure another. The reason why they are so circumstanced is, because man after death is in his spirit, and a spirit, when separated from the body, enjoys a full liberty of acting according to the bent of his affections and of his thoughts thence derived. It was afterwards granted me to look into their hells, and the hell, which con-

tained the emperors of emperors and the kings of kings, was full of all uncleanness, and the inhabitants appeared like various kinds of wild beasts, with fierce and savage eyes. The like objects were seen in the other hell, which contained the gods and the god of gods, and there also appeared in it terrible birds of night called *ochim* and *ijim*, flying about them, being the representative images of their phantasies. Hence was discovered the true nature of political and ecclesiastical self-love, that the former makes its votaries desirous of being emperors, and the latter of being gods: and that under the influence of such love, men wish to possess such authority, and also affect it, so far as their inclinations are left free and unrestrained.

After beholding these sad and hideous spectacles, I looked around, and saw two angels in conversation together, standing at a small distance from me; one was clad in a woollen robe that shone bright with flaming purple, under which he wore a tunic of fine linen which glittered to the sight; the other had on like garments, but of a scarlet colour, and on his head a mitre, the right side of which was set with rubies. I walked towards them, and greeting them with the salutation of peace, I respectfully asked, "For what purpose are ye here below?" They replied, "We are come down from heaven, by the Lord's commission, to talk with thee on the blessed lot of those, who desire to rule from the love of uses. We are worshippers of the Lord; I who speak with thee am prince of a society in heaven, and my companion here is the chief priest in the same society." And the prince said, that he was the servant of his society, because he served it by being in the exercise of use; and his companion said, that he was a minister of the church there, because in serving the members of the society he ministered the holy rites for the use and profit of their souls: and they both declared, that they were in the fruition of perpetual joys by virtue of an eternal happiness communicated to

them from the Lord. They said that all outward objects in their society were splendid and magnificent, such splendour resulting from the abundance of gold and precious stones, and such magnificence from the beauty of their palaces and paradises; "the reason is," said they, "because our love of rule does not originate in the love of self, but in the love of uses, and because this love is from the Lord, therefore all good uses in the heavens are splendid and refulgent; and as all in our society are under the influence of this love, therefore our atmosphere appears of a golden hue, by reason of the light's partaking of the flaming hue of the sun, which flame-colour corresponds to that love." As they spake these words there appeared a similar sphere encompassing them, from which an aromatic odour issued so as to be very perceivable: after I had mentioned this circumstance to them, I requested that they would proceed to speak further on the love of uses. So they continued their discourse, and said, "The dignities which we enjoy were indeed courted and sought after by us, but then only with this view, that we might be more fully enabled to be of use, and thus might extend our sphere of doing good: we are also surrounded with honour, which we receive, not on our own account, but on account of the good of the society; for those of our brethren and fellow-citizens who form the commonalty of the society, scarce know any other but that the honours attending our exalted stations are in us, and consequently that the uses which we do are from us; but we ourselves know otherwise, being sensible that the honours attending our exalted stations are without us, and are like the garments with which we are clothed; but that the uses which we perform originate in the love of them, which is within us from the Lord, and this love receives its blessedness from communication with others by the medium of uses: we know by experience, that so far as we are in the exercise of uses from the love of them, that

love increaseth, and along with it wisdom, which prompt us incessantly to communicate the blessings we feel to others; but that so far as we keep back uses in ourselves, and do not communicate them, our blessedness is lost: in such case the uses become like food retained in the stomach, which not being diffused through the system, affords no nourishment to the body and its parts, but remaineth in an undigested state, and thus occasions loss of appetite and loathing. In a word, heaven is nothing else but continuity of use from first to last; for what is use but the love of the neighbour brought into act? and what holds the heavens together but that love?" Hereupon I asked, "How can any one know whether he performs uses from the love of self, or from the love of uses? Every man, whether he be good or bad, performs uses, and this under the influence of some love or other; suppose then a society in the world consisting merely of devils, and another society consisting entirely of angels, I imagine that the devils in their society, influenced by the fire of self-love, and by the splendour of their own glory, would perform as many uses as the angels in their society; who then can know from what love, and from what origin the uses proceed?" To this the two angels replied, "The devils perform uses for the sake of themselves and their own reputation, that they may be exalted to honours, or be enriched with gain; but the angels perform them, not from such motives, but for the sake of uses, and under the influence of the love of them: it is not possible for man to discern the difference between them, but it is discerned by the Lord: every one who believes in the Lord, and shuns evils as sins, is in the performance of uses from the Lord; but every one who does not believe in the Lord, nor shun evils as sins, performs them from himself, and for his own sake: this is the distinction between uses done by devils and uses done by angels." As they spake these words the two angels departed: and at a distance they appeared

to be carried in a fiery chariot like Elijah; and in this way they were taken up into heaven.

662. THE SECOND MEMORABLE RELATION.

Not long after this intercourse with the angels, I entered a certain grove, and there walked, meditating upon those who are in the lust, and thence in the phantasy, of possessing the world's wealth. At that instant, I saw, at some distance, two angels in conversation with each other, who every now and then looked at me; so I went nearer to them, and as I approached, they addressed me and said, "We perceive in ourselves that thou art meditating on the subject of our conversation, or that we are conversing on what thou art meditating, which is a consequence of the reciprocal communication of affections." Then I asked what they were conversing about: "About phantasy," they replied, "about lust, and about intelligence; and just now our conversation was about such persons as delight themselves with the visionary fancy and imagination of possessing whatever the world contains." Then I requested them to open their minds on those three subjects, lust, phantasy, and intelligence: so they commenced their discourse, and said, "Every one is by birth inwardly in lust, but by education outwardly in intelligence; no one however is in intelligence, much less in wisdom, inwardly, that is, as to his spirit, except from the Lord: for every one is restrained from the lust of evil, and is kept in intelligence, according as he looketh to the Lord, and is at the same time in conjunction with Him; without this, man is nothing else but mere lust: yet still with respect to his externals, or as to his body, he is, from education, in intelligence; for man lusteth after honours and emoluments, or distinction and opulence, and he cannot attain them unless he appears moral and spiritual, that is, intelligent and wise, which appearance he learns to assume from his infancy, so that whenever he comes into company, and appears in public, he inverteth his

spirit, and separates it from his lust, and speaks and acts from those principles of decency and honour in which he had been instructed from his infancy, and which he still retains in his bodily memory, taking particular heed, that no symptom of the wild lust which prevails in his spirit should break forth and discover itself. Hence every man, who is not inwardly under the Lord's guidance, is a dissembler, a sycophant, a hypocrite, and thus an apparent man, and yet not a man; of whom it may be said, that his outward shell or body is wise, but that his inward kernel or spirit is insane; that his external is human, but his internal ferine. Such persons with the hinder part of the head look upwards, and with the fore-part downwards, thus they walk with their heads hanging down like persons oppressed with heaviness, and with their faces looking towards the ground; but when they put off the body, and become spirits, and thus, as it were, receive their manumission, each then becomes the madness of his own lust. For they who are determined by the love of self, desire to have rule over the universe, nay, to extend its boundaries that they might enlarge their dominion, which they would have unlimited; they who are under the influence of the love of the world, desire to possess all that it contains, and are full of sorrow and envy in case any of its treasures are hid and retained by others; wherefore to prevent such persons from becoming mere lusts, and thus ceasing to be men, they are led in the natural* world to think, under the influence of fear of the loss of reputation, and so of honour and gain; under the influence of fear too of the law and its penalties; and they are also led to apply their minds to some particular pursuit or business, by which they are kept in their externals, and thus in a state of intelligence, however wild and insane they may be

* The word in the original is *spirituali*, but the context proves unquestionably that this is a misprint for *naturali*.

in their interiors." After this I inquired, whether all such as are under the influence of lust, are also in its phantasy? They replied, that all are in the phantasy of their lust, who think interiorly within themselves, and indulge their imaginations too much by conversing with themselves, for such almost separate their spirits from all connexion with their bodies, and by their visionary fancies drown their understanding, and take a foolish delight in the thoughts of possessing the universe and all that it contains. Into such delirium every one falls after death, who has abstracted his spirit from the body, and would not recede from the delight of his delirium, by turning his mind to religious contemplation on evils and falses, and least of all to the consideration of the unbridled love of self, as being destructive of love to the Lord, and of the unbridled love of the world, as being destructive of love towards the neighbour.

After this, the two angels, as well as myself, were desirous of seeing those, who, under the influence of the love of the world, are in the visionary lust or phantasy of possessing the wealth of all; and we perceived that we were inspired with the desire to the end that the character of such visionaries might be detected and made known. Their dwellings were under the ground on which we stood, but above hell; so we looked at each other and said, "Let us go:" and there appeared an opening and a ladder at the entrance, by which we descended; and warning was given us to approach them from the eastern side, lest we should enter into the mist of their phantasy, by which our understanding, and our sight at the same time, would be beclouded. And lo! there appeared a house built of reeds, and of consequence full of chinks, standing in a mist, which continually burst forth like smoke through the chinks, on three sides of the building: we entered, and saw fifty persons in one spot and fifty in another, sitting on benches, having their faces turned from the east and the south, and directed towards the west and the

north ; before each person was a table, with purses full of money upon it, and around the purses abundance of gold coin. And we asked, "Is that the wealth of all persons in the world?" They replied, "Not of all persons in the world, but of all in the kingdom." Their voices had a hissing sound, and they themselves appeared to have round faces, which glittered like the shell of a snail, whilst the pupil of the eye, sparkled, as it were, in its green eye-ball, owing to the light of phantasy. We stood in the midst of them, and said, "Do ye suppose that ye possess all the riches of the kingdom?" They replied, "We do." Then we asked, "Which of you?" "Every one of us," they replied. We asked, "How, every one of you? ye are many." They said, "Every one knows that all which another hath is his own; it is not allowed any one of us to think, much less to say, 'Mine is not thine,' but it is allowed us to think and say, 'Thine is mine.'" The coin on the tables appeared to be of pure gold, even to our sight, but when we let in light from the east, it was nothing but gold dust, which, by their common united phantasy, they had magnified to this degree: they said, that every one who enters should bring with him a bit of gold; and this they cut into small pieces, and then again into little grains, and these, by the unanimous power of phantasy, they enlarge into pieces of coin of considerable size. Then we said, "Were ye not born rational men? how came ye by this visionary infatuation?" "We are aware," they replied, "that it is an imaginary vanity, but since it gratifies the interiors of our minds, here we come and delight ourselves, as with the actual possession of all things: but we continue in this place only for a few hours, at the end of which time we depart, and then, as often as we do so, our sober senses return; yet still our visionary propensity alternately comes over us, so that by turns we enter, and by turns depart; thus we are wise and foolish by turns. We know also, that a very severe fate awaits those who by

artifice defraud others of their property." We asked, "What fate?" They replied, "They are swallowed up, and are thrust naked into some infernal prison, where they are kept to hard labour for clothes and food, and afterwards for a few pieces of coin of little value, which they collect, and in which they place the joy of their hearts; but in case they do mischief to their companions, they are fined a part of their coin.*"

663. THE THIRD MEMORABLE RELATION.

I was once standing in the midst of angels attending to their discourse; it was on the subject of intelligence and wisdom, as that man has no other sensation and perception of them but that both are in himself, and consequently that whatsoever he wills and thinks is from himself, when yet not the least portion of them is from man, but only the faculty of receiving them: among many other observations, this was one, that the tree of the knowledge of good and evil in the garden of Eden signified a belief that intelligence and wisdom were from man, and the tree of life, that intelligence and wisdom were from God; and because Adam, by

* The whole of this Memorable Relation presents a most useful lesson of instruction to all those, who by indulging their own visionary fancies, in what is commonly called a fool's paradise, create to themselves an imaginary happiness grounded only in their own lusts and vain notions, undirected and unrestrained by the laws of the divine light and love. The danger of such a turn of mind is the greater, because it is but little attended to, and few persons are apprehensive of any evil consequences arising from it. May all therefore take warning by the examples here set before them, and learn in good time to place their affections and imaginations under the restraints of sobriety and wisdom, by examining and checking the evils and fables that are in their hearts through the pernicious influence of worldly and selfish love! Thus may they hope to escape the terrible consequences here described as attending, in another world, the unbridled indulgence of evil lust with its foolish phantasies; and having their hearts and minds purified from their natural evils and fables, through the true love of the Lord and of their neighbour, they may have good ground to expect true peace here, and a glorious resurrection hereafter in the kingdom of the just and pure.

the persuasion of the serpent, ate of the former tree, thus supposing that he was, or should become, as God, he was driven out of the garden, and cursed. Whilst the angels were engaged in this discourse, there came two priests, and along with them a man who in the world had been a regal ambassador; to them I related what I had heard from the angels respecting intelligence and wisdom; on which the three began to dispute together about those virtues, and likewise about prudence, whether they are from God, or from man. The dispute was warm: all the three entertained the same belief, that they are from man, because it is confirmed by common sensation and the perception thence resulting; but the priests, being at that instant heated with theological zeal, insisted, that nothing of intelligence and wisdom, and consequently nothing of prudence, are from man, which they confirmed by the following quotations from the Word: "*A man can take nothing except it be given him from above,*" John iii. 27: "*Without Me ye can do nothing,*" chap. xv. 5. But the angels immediately perceived, that notwithstanding what the priests urged in debate, they were still in heart of the same opinion with the ambassador, so they said to them, "Pull off your own garments, and put on the garments of ministers of state, and suppose yourselves to be such ministers:" and they did so, and then they thought from their interior selves, and argued in favour of the opinions which they inwardly cherished, to this effect, "That all intelligence and wisdom dwell in man, and are really his; for who ever perceived or felt them to enter by influx from God?" and they looked at each other, and confirmed themselves in these sentiments. It is a circumstance peculiar to the spiritual world, that every spirit fancies himself to be actually such a person, as the garment he has on represents him to be, and the reason is, because in that world the understanding clothes every one. At that instant there appeared a tree near them, and

it was told them, "It is the tree of the knowledge of good and evil; take heed to yourselves that ye eat not of it:" but they, notwithstanding the caution, infatuated with their own intelligence, burned with desire to eat of it, and said to each other, "Why should we not eat? is not the fruit good?" so they approached and ate. When the ambassador observed this, he joined them, and they were united in cordial friendship, and walked together hand in hand in the way of their own intelligence, which led towards hell: but I saw them afterwards coming back again, because as yet they were not prepared.

664. THE FOURTH MEMORABLE RELATION.

I was once looking into the spiritual world towards the right, and I observed some of the ELECT conversing together; so I approached them, and said, "I saw you from a distance, and perceived around you a sphere of heavenly light, by which I knew that ye were of those who in the Word are called the elect; so I drew nigh for the sake of hearing what heavenly subject engaged your conversation." They replied, "Why call us elect?" "Because in the world," I replied "where I am in the body, they know no other than that by the elect, in the Word, are meant those who are elected or predestinated to heaven by God, either before they are born, or afterwards, and that to these only, faith is given as a pledge or token of election, while all others are reprobated, and left to themselves to go to hell which ever way they choose; and yet I know that there is no election either before a man's birth or after it, but that all are elected and predestinated, because all are called, to heaven, and that the Lord after death elects those who have lived well and believed aright, after they have been examined. That this is the case, has been granted me to know by much experience; and seeing that your heads were encircled with a sphere of heavenly light, I perceived that ye were some of the elect who are preparing for heaven." To this

they replied, "Thou hast told us what we never heard before: who does not know, that there is not a single man born who is not called to heaven, and that of those who are called, such are elected after death, as had believed on the Lord and lived according to His commandments; and that to acknowledge any other election is to charge the Lord Himself not only with inability to save, but with injustice?"

665. After this there was a voice heard from heaven, proceeding from the angels who were immediately above us, saying, "Come up hither, and we will question him who, with respect to his body, is still in the natural world, on what they know in that world about CONSCIENCE." So we went up, and when we were entered, some of the wise came to meet us, and asked me, "What do they know in thy world concerning conscience?" and I replied, "If you please, we will go down, and call together a number of such laymen and clergymen as are reputed wise, and we will stand directly under you, questioning them, that so, with your own ears, ye may hear their answers." They consented to this proposal, and immediately we went down, and one of the elect took a trumpet, and sounded it towards the south, the north, the east, and the west; and lo! in a short time so many were collected, that they occupied a space of almost a furlong square: then the angels above us arranged them into four companies, one of which consisted of politicians, a second of deep-read scholars, a third of physicians, and a fourth of clergymen. When they were thus arranged, we said, "Pardon us for thus calling you together; the reason is, because the angels who are directly above us, are ardently desirous of knowing what were your thoughts, in the world where ye formerly lived, on the subject of conscience, and consequently what ye still think concerning it, since ye still retain your former ideas on such subjects; for it hath been represented to the angels, that amongst the knowledges lost to the world, is the knowledge of conscience." After this

we began the inquiry ; and first directing ourselves to the company which consisted of politicians, we requested them, if they pleased, to declare from their hearts, what they had formerly thought, and consequently what they still thought concerning CONSCIENCE. To this they replied, one after another, and their answers collected together were to this purport ; that they had no other idea of conscience, but that it consisted in a person's knowing within himself, that is, being conscious, of what he intended, thought, did, and said. But we told them, that we did not inquire about the etymology of the word conscience, but about conscience itself : and they replied, " What else is conscience, but some uneasiness arising from a preconceived apprehension of the loss of honour or wealth, and also of reputation as a consequence upon their loss, which uneasiness is dispelled by good eating and cups of generous wine, with conversation about the sports of Venus and of Cupid ? " To this we said, " Surely, ye do but jest ; be pleased to declare whether any of you ever felt anxiety arising from any other cause ? " They replied, " From what other cause ? Is not the whole world like a stage, on which every one acts his part, just as comedians do on theirs ? We have tricked and over-reached whomsoever we could, by taking advantage of their particular weakness, alluring some by mock promises, some by flattery, some by cunning artifices, some by pretended friendship, some by feigned sincerity, and some by other political arts and allurements ; we experience, however, no uneasiness of mind in consequence of such practices, but, on the contrary, gaiety and cheerfulness, which silently and yet in fulness animate our breast. We have been told indeed by some of our companions, that they were at times seized with anxiety, and as it were with a straitness of heart and breast, and with a kind of contraction of mind in consequence ; but on consulting their apothecaries about such symptoms, they were informed, that they origin-

ated in a melancholy humour from their food remaining indigested in the stomach, or from a disordered state of the spleen ; but we have heard of some, who by means of medicine were restored to their former cheerfulness." After this we addressed ourselves to the company consisting of deep-read scholars, amongst whom were also several skilled in natural philosophy ; and we said, " Ye who have studied the sciences, and are consequently supposed to be oracles of wisdom, declare, if you please, what conscience is." They replied, " What sort of a proposition is this? we have heard indeed, that some persons are subject to sadness, sorrow, and anxiety, infesting not only the gastric regions of the body, but also the abodes of the mind, for we believe that the two brains are its abodes, and as these consist of component fibres, that there is some acrid humor which rends, frets, and corrodes those fibres, and so compresseth the sphere of the mind's thoughts, that they cannot be diffused into any of the gratifications which arise from a variety of objects, whence it comes to pass, that the man attends to one object only, which destroys the tensibility and elasticity of those fibres, so that they grow rigid and stiff, causing that irregular motion of the animal spirits, which is called by physicians an *ataxy*, and also a defect in their functions, which is called a *lypothymia*: in a word, the mind under such circumstances is as if it were hemmed in by hostile troops, and has no more power to turn itself this way or that, than a wheel which is fastened with nails, or than a ship wrecked on a quicksand. Such straitness of the mind, and of the breast in consequence, arises where the ruling love is thwarted and disappointed ; in which case, the fibres of the brain contract themselves, and that contraction prevents the mind from exerting itself with freedom, and enjoying its delights under various forms ; in such a crisis the patient is exposed, according to his particular temperament, to the attacks of phantasy, madness and delirious follies of divers kinds,

and, in some cases, is assaulted with brain-sick fancies about religion, which they call stings of conscience." After this, we addressed ourselves to the third company, which consisted of physicians, amongst whom were also some surgeons and apothecaries; and we said, "Ye possibly know what conscience is, whether it be an uneasy pain which seizes both the head and the parenchyma of the heart, and thence the epigastric and hypogastric regions which are beneath, or whether it be something else." "Conscience," they replied, "is nothing but such a pain; we know its origins better than other people, for they are contingent diseases which infest the organical parts of the body, and also the organical parts of the head, consequently the mind, for the mind has its seat in the organs of the brain, just as a spider has in the center of the threads of its web, along which it runs to and fro in the same manner: these diseases we call organical diseases, and such of them as return at times, chronic diseases: but the pain which sick people describe to us as a pain of conscience, is nothing else but a hypochondriac disease, which first invades the spleen, and secondarily the pancreas and mesentery, depriving them of their kindred functions; hence come diseases of the stomach, and among the rest cacochymia, or imperfect digestion; compression too is produced about the orifice of the stomach, which is called *cardialgia*, or heart burn; and from these together are derived humors impregnated with black, yellow, or green bile, causing an obstruction of the smaller blood vessels, called capillaries, so as to produce cachexy, atrophy, and symphesis, and also the bastard peripneumony, occasioned by the presence of a sluggish pituitous matter, and an ichorous corrosive lymph, in the whole mass of blood. The like consequences follow from an efflux of purulent matter into the blood and its serum, owing to a discharge of empyemas, abscesses, and imposthumes in the body, which blood, ascending by the carotids into the head, frets, corrodes, and consumes

the medullaries, corticals, and meninges of the brain, and thus excites the pains, which are called pains of conscience." On hearing this relation we said to them, "Ye speak the language of Hippocrates and Galen, which is Greek to us, and so unintelligible: we did not question you about bodily diseases, but about conscience, which hath relation solely to the mind." But they replied, "The diseases of the mind and the diseases of the head are all the same, and these ascend from the body; for the head and the body cohere together like two stories of one house, between which there are stairs for ascending and descending: wherefore we are well assured, that the state of the mind is inseparably dependant on the state of the body; and those very complaints or pains of the head, which we conceive ye mean by conscience, have been frequently cured by us, in some cases by blistering and cupping, in some by infusions and emulsions, and in some by spices and anodynes." Finding that they continued still in the same strain, we turned from them and addressed ourselves to the clergy, and said, "Ye surely know what conscience is; declare ye then, and instruct all who are present: "What conscience is," they answered, "we know, and we do not know; we used to believe it to be CONTRITION, which precedes election, that is, the moment in which man is gifted with faith, by which he receives a new heart and a new spirit, and is regenerated; but we have perceived that such contrition is felt by few; some indeed are affected with dread, and with an anxiety thence arising, about hell-fire, but scarce any with concern for their sins, and the consequent just anger of God; we however, have healed such, on receiving their confession, by the Gospel, that Christ, by His suffering on the cross, took away damnation, and so extinguished hell-fire, and opened heaven, to those who are blessed with that faith, on which the imputation of the merit of the Son of God is inscribed. There are, besides, certain conscientious

persons of different religions, both true and fanatical, who create to themselves scruples in matters relating to salvation not only in essentials, but also in points of form and ceremony, and even in matters of indifference; wherefore, as we said before, we know that there is such a thing as conscience; but what it is, and in what a true conscience, which must needs be spiritual, consists, we know not."

666. The angels who were above us heard all these opinions uttered by the four companies; and they said to each other, "We perceive that there is not a single person in Christendom who knows what conscience is; on this account we will send down one from our society to instruct them:" And instantly there appeared in the midst an angel in white raiment, with a zone of light around his head, interspersed with little stars, who addressing himself to the four companies, said, "We in heaven have heard you deliver your sentiments in order on the subject of CONSCIENCE, and ye have all conjectured that it is some uneasiness of mind, which affects the head with indisposition, and thence the body, or the body and thence the head; but conscience, considered in its true nature, is not any pain or uneasiness, but is a spiritual willingness to act according to the requirements of religion and faith; hence it is that such as enjoy conscience, when they act according to its dictates, are in the tranquillity of peace and in eternal blessedness, and suffer a certain uneasiness, or want of tranquillity, when they act contrary to it; but the pain of mind, which ye have fancied to be conscience, is not conscience but temptation, which consists in a combat between the spirit and the flesh, and which, when it is spiritual, derives its source from conscience, but if natural only, it then originates in those diseases which the physicians have just now recounted. But what conscience is, may be illustrated by examples. A priest possesses conscience, who has a spiritual willingness to teach truths, that he may promote the

salvation of his flock ; but if he does it with any other view, or to any other end, he is without conscience. A judge again, who regards justice only, and administers it with judgment, possesses conscience ; but if he is swayed by interest, by friendship, or favour, he is without it. Again : supposing a man to be in possession of another's property without his knowledge, so that he might detain it as his own, without fear of the law, or the loss of honour and reputation, and notwithstanding this, supposing that he restores it to its proper owner, because it is not his own ; such a person has conscience, for he performs an act of justice for its own sake. Lastly, supposing a man has it in his power to obtain some place or office, but resigns his claim to another who is also a candidate, because he knows him to be better qualified to be useful to society ; such a one, in thus consulting the good of society, approves himself possessed of a good conscience. All such as have conscience, when they speak, speak from their heart, and act from the heart in all their dealings, for their minds not being divided, they speak and act that which they understand and believe to be true and good. Hence it follows, that they, whose minds are eminently enlightened with the truths of faith, and who enjoy a clearer perception, may have a more perfect conscience than those who are less enlightened, and whose perception is more obscure. In a true conscience consists the very essence of man's spiritual life, for in this his faith is conjoined with charity ; so that to act from conscience, is, with those who possess it, to act from their spiritual life ; and to act contrary to conscience, is to act contrary to their life. Besides, who cannot learn what conscience is from common discourse ? as when it is said of any particular person, he has a conscience, who does not understand by the expression that he is a just and upright person ? And on the contrary, when it is said, he has no conscience, who does not understand the expression to signify, that he is destitute of

integrity?" As the angel uttered these words, he was suddenly taken up into his own heaven: then the four companies united in one, and after conversing together some time about what the angel had said, lo! they were again divided into four companies, but different from the former; in the first were those who comprehended what the angel had said, and assented to it; in the second were those who did not comprehend it, but still were disposed to favour it; in the third were those who had no inclination to comprehend it, saying, "What have we to do with conscience?" and in the fourth were those who mocked and derided it, saying, "What is conscience but a breath of wind?" Then I saw the four companies retiring from each other, and the two former going to the right, but the two latter to the left, these descending and those ascending.

CHAPTER XII.

OF BAPTISM*.

THAT WITHOUT A KNOWLEDGE OF THE SPIRITUAL SENSE OF THE WORD, NO ONE CAN KNOW WHAT THE TWO SACRAMENTS, BAPTISM AND THE HOLY SUPPER, INVOLVE AND EFFECT.

667. **T**HAT there is a spiritual sense contained in all and every part of the Word, and that this sense has heretofore remained unknown, but is at this day discovered for the sake of a new church which is about to be established by the Lord, was shewn in the chapter on the SACRED SCRIP-

* The wise and pious reader will rejoice to see, in this and the following chapter, the true end, use, and design of the two sacraments, baptism and the holy supper, explained and enforced. Lamentable have been the mistakes and misapprehensions of mankind on these two sacred ordinances, for whilst some have robbed them of their external form, under the vain pretence that their internal benefits might be communicated and received as well and as fully without it, others, resting merely on what is external and visible, have neglected to look to the internal and invisible things represented and conveyed by them. In opposition to such false and dangerous notions, our author asserts the necessity and expediency both of what is outward and what is inward in these two sacraments; he opens the design and use both of their visible and invisible parts, of their natural signs, and of their spiritual benefits, from a deep, scriptural, and rational ground; shewing by the doctrine of correspondences, how the outward elements applied therein are not only apt symbols to express, but likewise sure means to convey, inward and spiritual blessings to such as rightly receive them. What is said, n. 678, on the sacrament of baptism, as serving to distinguish Christian children in the spiritual world, may possibly sound strange to some readers; but let such consider and weigh well what is said by the author in relation to that particular, and reflect at the same time how in-

TURE. The nature and quality of that sense may be seen, not only in that chapter, but in the chapter on the DECA-LOGUE, which was explained according to that sense. Had it not been for the opening of that sense, every one must needs have formed his opinion of those two sacraments, baptism and the holy supper, according to the natural sense only, which is that of the letter, and so must needs have been in his own mind a prey to doubts and scruples, whispering to him "What is baptism but the pouring of water on the head of an infant, and what has this to do with salvation? Also, what is the holy supper but the taking of bread and wine, and what again has this to do with salvation? Besides, where is the sanctity contained in these institutions, except what arises from this circumstance, that they are received and enjoined by church-authority as holy and divine, while in themselves they are nothing but mere ceremonies, of which the churches say, that during the approach of God's Word to these elements, they become sacraments?" I appeal both to laymen and clergymen, whether in spirit and heart they have had any other perception of those two sacraments than this, and whether they have not held them in reverence as divine for various causes and reasons; when yet those two sacraments, considered in their spiritual sense, are the most holy solemnities of worship, as will appear presently when we come to treat of their use. But as the uses of those sacraments cannot possibly enter into any one's mind, unless the spiritual sense discover and unfold them, it follows, that without that sense none can know, but that they

numerable are the laws of the spiritual world to us unknown, many of which most probably, were we acquainted with them, would appear equally unaccountable and strange to our finite conceptions, which at present *see only in part, and through a glass darkly*. With the candid reader, we doubt not, the author's authority alone will be sufficient to determine such a point in a full and satisfactory manner; and we would recommend to readers of a contrary spirit, rather to seek for the real benefits and blessings of the sacrament, than to cavil at a matter which does not concern their salvation.

are mere ceremonies, which receive their sanctity merely from the authority by which they were instituted.

668. That baptism is of divine institution, is very evident from John's baptizing in the river Jordan, to which all Judea and Jerusalem were assembled, Matt. iii. 5, 6, Mark i. 4, 5: also from this circumstance, that the Lord our Saviour was himself baptized by John, Matt. iii. 13 to 17; and moreover, commanded his disciples to baptize all nations, Matt. xxviii. 19. Who does not see, if he be disposed to see, that in this institution there is a something divine, which has heretofore lain hid, because the spiritual sense of the Word was never before revealed? That sense however is revealed at this day, because the Christian church, such as it is in itself, or its true nature, is now commencing, the former church being Christian in name only, but not in essence and reality*.

* Concerning the Christian church now commencing, more may be seen in the last chapter of this work, which treats of the CONSUMMATION OF THE AGE, OF THE COMING OF THE LORD, AND OF THE NEW HEAVEN, AND THE NEW CHURCH. That the present church is Christian in name only, and not in essence and reality, cannot be known except by those who have attentively considered in what the essence and reality of a Christian church consist.—Every collective body of men, which acknowledges a God, the Creator of the universe, and lives in mutual love and charity, may be called a church; thus Jews, Mahometans, Pagans, and people of all religions, that fear God, and serve him faithfully according to the light they have received from him, form so many distinct churches, differing nevertheless in essence and reality, according to the different nature and purity of their respective worship. It is the kind of worship then which constituteth the essence and reality of a church; the name only is of no signification, whether it be Christian, Jewish, Mahometan, or Pagan. Now the worship truly characteristic of the Christian church, in respect to its object, is a worship directed towards the Lord God the Saviour Jesus Christ, that is, towards a God manifest in the flesh, and dwelling in that Humanity which he assumed here in the world, and made Divine; by this was the Christian church intended to be especially distinguished from all other churches of whatsoever denomination, and in this distinction respecting the object of its worship its peculiar essence and reality consist. If then Christians, heretofore so called, have not immediately approached and worshipped

669. The two sacraments, baptism and the holy supper, are in the Christian church like the two symbols on the sceptre of a king, but, supposing their uses unknown, they are only like two figures of ebony on a common walking-stick. Those two sacraments in the Christian church may also be compared with the two rubies or carbuncles in the robe of an emperor, but, supposing their uses unknown, they are only like two cornelians or crystals in any ordinary garment. Unless the uses of those two sacraments were made manifest by their spiritual sense, the world would be filled with random conjectures about them, such as are formed by those who practise divination by the stars, or indeed like those of old, which were formed by auguries from the flight of birds, or from the entrails of beasts. The uses of those two sacraments may be compared with a temple sunk into the ground by reason of its antiquity, and buried in dirt and rubbish up to its roof, over which both young and old walk, ride, or drive their coaches, not knowing that any such temple is under their feet, and hidden from their sight, containing in it altars of gold, walls covered on the inside with silver, and ornaments of precious stone; and they cannot possibly be dug up and brought forth to light, except by means of the spiritual sense, which is at this day discovered for the New Church, on account of its use in the worship of the Lord. Those two sacraments may also be compared with a double temple, one of which is below and the other above; in the lower the Gospel of the Lord's new advent is preached, and also regeneration and consequent salvation by Him; from this temple, near the

the Lord Jesus Christ as the one only God of heaven and earth, as the Creator, Redeemer, and Regenerator of men, as that one Divine Person in whom there is a Divine Trinity of Father, Son, and Holy Spirit; or in other words, in whom there is the Divine Itself, the Divine-Human, and the Divine-Proceeding; it is plain they have been Christians in name only, not in essence and reality. The subject is of deep concernment, and demands the reader's serious attention.

altar, is an ascent to the upper temple, where the holy supper is celebrated; and from thence is a passage into heaven, where the worshippers are received by the Lord. They may also be compared with the tabernacle, wherein, behind the entrance, the table appeared on which the shew-bread was placed in order, also the golden altar for incense, and the candlestick in the midst with its branches lighted, so that all those objects are rendered visible; and at length for those who suffer themselves to be enlightened, the vail is opened to the holy of holies, where, instead of the ark which contained the decalogue, the Word is deposited, over which is the mercy-seat with the golden cherubim. These things are representations of those two sacraments with their uses.

II. THAT BY THE WASHING, WHICH IS CALLED BAPTISM, SPIRITUAL WASHING IS MEANT, WHICH IS A PURIFICATION FROM EVILS AND FALSES, AND THUS REGENERATION.

670. That washings were enjoined the children of Israel, is known from the statutes enacted by Moses; as that Aaron should wash himself before he put on the garments of his ministration, Levit. xvi. 4, 24; and before he approached the altar to minister, Exod. xxx. 18 to 21, chap. xl. 30, 31; in like manner the Levites, Numb. viii. 6, 7; and also others who became unclean by sins: and that they are said to be sanctified by washings, Exod. xix. 14, chap. xl. 12, Levit viii. 6. Wherefore for the purpose of washing, a molten sea and several basins were placed near the temple, 1 Kings vii. 23 to 39; nay, they were enjoined to wash vessels and utensils, as tables, chairs, beds, dishes, and cups, Lev. xi. 32, chap. xiv. 8, 9, chap. xv. 5 to 12, chap. xvii. 15, 16, Mark vii. 4. But washings, and several ordinances of a like nature, were enjoined and commanded the children of Israel, because the church established among them was a representative church, which was of such a nature

as to prefigure the Christian church that was to come; on which account, when the Lord came into the world, he abrogated the representatives, which were all external, and instituted a church in which all things were to be internal; thus the Lord put away figures, and revealed their true antetypes, just as when a person removes a vail, or opens a door, and thus affords the means not only of seeing the things within, but of approaching them. Of all those representatives the Lord retained but two, which were to contain in one complex whatever related to the internal church; these two are baptism instead of washings, and the holy supper instead of the lamb which was sacrificed every day, and particularly at the feast of the passover.

671. That the above-mentioned washings figured and shadowed forth, that is, represented, spiritual washings, consisting in purifications from evils and falses, is very evident from the following passages: "*When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of expurgation,*" Isaiah iv. 4: "*Though thou wash thee with nitre, and take thee much soap, still thine iniquity will retain its spots,*" Jer. ii. 22, Job ix. 30, 31: "*Wash me from mine iniquity, and I shall be whiter than snow,*" Psalm li. 4, 7: "*O Jerusalem, wash thine heart from wickedness, that thou mayest be saved,*" Jer. iv. 14: "*Wash ye, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil,*" Isaiah i. 16. That the washing of man's spirit is meant by the washing of his body, and that the internal things of the church were represented by such external rites as belonged to the Israelitish church, is very clear from these words of the Lord: "*The Pharisees and scribes seeing that His disciples ate bread with unwashed hands, found fault; for the Pharisees and all the Jews, except they wash their hands, eat not; and many other things there be,*

which they have received to hold, as the washing of cups and pots, brazen vessels and tables ; to whom and to the multitude the Lord said, Harken unto Me every one of you, and understand ; there is nothing from without a man, that entering into him, can defile him, but the things which come out of him, those are they which defile the man," Mark vii. 1, 2, 3, 4, 14, 15.

672. What man of sound reason cannot discern, that the washing of the face, of the hands and feet, and of all the limbs, nay of the whole body in a bath, effects nothing more than to wash away the dirt, so that the outward form may appear clean in the sight of men ? and who cannot understand, that it is impossible for any such washing to enter into the spirit of man, and in like manner render that clean ? for a thief, a robber, or an assassin have it in their power to wash themselves, even till their skin shine ; but will that wash away their thievish, pillaging, and murderous disposition ? Does not the internal enter by influx into the external, and operate the effects of its will and understanding ? and is not this agreeable to nature, because it is agreeable to order ? But for the external to enter by influx into the internal is utterly impossible, being contrary to nature, because it is contrary to order.

673. Hence it follows, that washings, and baptism also, unless the internal of man be purified from evils and falses, are of no more avail than the washing of cups and platters by the Jews, or than the whitening of the sepulchres mentioned in the same passage, which "*appear beautiful without, but within are full of dead men's bones, and all uncleanness,"* Matt. xxiii. 25 to 28. This is further evident from this circumstance, that the hells are full of satans, who were once men, some baptized, and some not baptized. Baptism therefore, (the advantages of which will be seen presently), if it be without its uses and fruits, contributes no more towards salvation, than the triple cap on the pope's head, and

the sign of the cross on his shoes, contribute towards his pontifical super-eminence; nor than a cardinal's purple robe to his dignity; nor than a bishop's lawn sleeves to the discharge of his ministry; nor than a king's throne, crown, sceptre, and royal robes, to his regal power; nor than a square cap on the head of a learned doctor to his intelligence; nor than the standard carried before a regiment of cavalry to their valour in battle; nay, it may be still further asserted, that a man can no more be purified by baptism alone, without its uses and fruits, than he could by the washing of a sheep or a lamb preparatory to its being shorn: for the natural man separate from the spiritual man is a mere animal, nay, as was shewn above, he is a fiercer and more savage beast than any that lives wild in the forest; so that supposing him to be washed with rain-water, with dew, with the streams of the purest fountains, or, according to the language of the prophets, to be cleansed with nitre, hyssop, or soap, every day, it would still be impossible to purify him from his iniquities, except by regeneration. But on this subject see the chapters on Repentance, and also on Reformation and Regeneration.

III. THAT AS CIRCUMCISION OF THE HEART WAS REPRESENTED BY THE CIRCUMCISION OF THE FORESKIN, BAPTISM WAS INSTITUTED IN LIEU OF IT, TO THE END THAT AN INTERNAL CHURCH MIGHT SUCCEED THE EXTERNAL, IN WHICH ALL AND EVERY THING WAS A FIGURE OF THE INTERNAL CHURCH.

674: In the Christian world it is known, that there is an internal and an external man, and that the external is the same as the natural man, and the internal the same as the spiritual man, because his spirit is in it; and, as the church consists of men, it is further known, that there is both an internal and an external church; and if the succession of churches, from ancient times to the present, be inquired into, it will be seen, that former churches were external churches,

in other words, that their worship consisted in external rites, representing the internal principles of the Christian church, which was founded by the Lord during His abode in the world, and which is now beginning to be built up by Him. The primary rite which distinguished the Israelitish church from the other Asiatic churches, and afterwards from the Christian, was circumcision; and since, as just observed, all the ordinances of the Israelitish church, which were external, were figures of all things in the Christian church, which are internal, hence the primary sign of that church was inwardly similar to the sign of the Christian Church; for circumcision signified the rejection of the lusts of the flesh, and consequently purification from evils; and the same is also signified by baptism. Hence it is evident that baptism was instituted in lieu of circumcision, to the end both that the Christian church might be distinguished from the Jewish, and that it might be more readily known to be an internal church; and this is known by the uses of baptism, which will be described presently.

675. That circumcision was instituted as a sign that the members of the Israelitish church were of the posterity of Abraham, Isaac, and Jacob, is plain from these words: "*God said unto Abraham, this is My covenant which ye shall keep between Me and you, and thy seed after thee; every man-child among you shall be circumcised; and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt Me and you,*" Gen. xvii. 10, 11; which covenant, or its sign, was afterwards confirmed by Moses, Levit. xii. 1, 2, 3. And as that church was distinguished from all others by that sign, it was therefore enjoined, before the the children of Israel passed over Jordan, that they should again be circumcised, Josh. v: the reason was, because the land of Canaan represented the church, and the river Jordan introduction into it: and moreover, that they might remember that sign in the land of Canaan itself, this injunction was given: "*When*

ye shall come into the land, and shall have planted all manner of trees for food, ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you, and shall not be eaten," Levit. xix. 23. That circumcision represented and thence signified, in like manner as baptism, the rejection of the lusts of the flesh, and consequently purification from evils, is plain from those passages in the Word, where it is said, that they should circumcise the heart; as in the following: "*Circumcise therefore the foreskin of your heart, and be no more stiff-necked,"* Deut. x. 16: "*Jehovah, thy God, will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God, with all thy heart, and with all thy soul, that thou mayest live,"* chap. xxx. 6: and in Jeremiah: "*Circumcise yourselves to Jehovah, that He may remove the foreskins of your hearts, ye men of Judah, and inhabitants of Jerusalem; lest My anger go forth like fire, and burn that none can quench it, because of the evil of your doings,"* chap. iv. 4: and in Paul: "*In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith working by love, and a new creature,"* Gal. v. 6, chap. vi. 15. From these passages it is now evident, that baptism was instituted in the place of circumcision, because the circumcision of the flesh represented the circumcision of the heart, which also signifies purification from evils; for evils of every kind arise from the flesh, and the foreskin signifies its polluted loves. Inasmuch as circumcision and the washing of baptism signify the same thing, it is therefore said in Jeremiah, "*Circumcise yourselves to Jehovah, that he may remove the foreskins of your heart,"* chap. iv. 4; and a little after, "*O, Jerusalem, wash thy heart from wickedness, that thou mayest be saved,"* verse 14. What is meant by circumcision and washing the heart, the Lord teaches in Matthew, chap. xv. 18, 19.

676. There were formerly many among the children of Israel, and there are still many among the Jews, who sup-

pose themselves elected in preference to all others, because they were circumcised; and many Christians entertain the same notion because they have been baptized; when nevertheless both circumcision and baptism are given only as a sign and memorial that the persons receiving them should be purified from evils, and so become elect or chosen. What is an external without an internal in man, but like a temple without worship, which is of no use, except possibly to serve for a stable? And further, what is an external without an internal, but like a field full of mere rushes and reeds, without any corn? or like a vineyard consisting of mere branches and leaves, without any grapes? or like a fig tree without its fruit, which the Lord cursed? Matt. xxi. 19; or like the lamps in the hands of the foolish virgins without oil? Matt. xxv. 3: nay, what is it but like a habitation in a mausoleum, where the ground is full of dead corpses, and bones are piled around the walls, while frightful spectres are seen flying beneath the roof? or like a carriage drawn by leopards, with a wolf sitting as coachman, and an idiot in the inside? For the external man is not a man, but only the figure of a man; it is the internal, which consists in wisdom from God, which constitutes the man: the same is true of a circumcised and baptized person, unless he circumcise or wash his heart.

IV. THAT THE FIRST USE OF BAPTISM IS INTRODUCTION INTO THE CHRISTIAN CHURCH, AND INSERTION AT THE SAME TIME AMONG CHRISTIANS IN THE SPIRITUAL WORLD.

677. That baptism is an introduction into the Christian church, is plain from many circumstances, as from the following: I. That baptism was instituted in the place of circumcision, and that as circumcision was a sign that the persons circumcised were of the Israelitish church, so baptism is a sign that the persons baptized are of the Christian church, as was shewn in the preceding article: and a sign answers

no other purpose than as a mark of distinction, like swaddling-clothes of different colours put on infants belonging to different mothers, in order that they may be distinguished from each other, and not be changed : II. That it is only a sign of introduction into the church, is evident from the baptizing of infants, before they come to the use of reason, and whilst they are as incapable of receiving any thing relative to faith, as the young shoots of a tree : III. That not only infants are baptized, but likewise all foreign proselytes converted to the Christian religion, whether they be young or old, and this before they have been instructed, if they do but confess themselves desirous of embracing Christianity, into which they are inaugurated by baptism ; and this also was the practice of the apostles, according to the Lord's words, "*that they should make disciples of all nations, and should baptize them,*" Matt. xxviii. xix. IV. That "*John baptized all that came to him from Judea and Jerusalem, in the river Jordan,*" Matt. iii. 6, Mark i. 9 : the reason why he baptized in Jordan was, because the entrance into the land of Canaan was through that river, and this land signified the church, because the church was there, in consequence of which, Jordan signified introduction into the church : that that land signified the church, and that Jordan signified introduction into it, may be seen in the APOCALYPSE REVEALED, n. 285. Thus it is upon earth ; but in the heavens, infants are introduced by baptism into the Christian heaven, and angels are there assigned them by the Lord, to take care of them. So soon then as infants are baptized, they are placed under the guardianship of angels, by whom they are kept in a state of receiving faith in the Lord : but as they grow up, and become capable of thinking and acting for themselves, the guardian angels leave them, and they draw into association with themselves such spirits as make one with their life and faith : hence it is evident, that baptism is an insertion among Christians, even in the spiritual world.

678. The reason why not only infants, but all others are inserted by baptism among Christians in the spiritual world, is, because different people and nations are in that world distinctly placed according to their religious principles; Christians are in the middle, Mahometans round about them, idolators of various kinds behind them, and Jews at the sides. Moreover, all of the same religion are in heaven arranged into societies, according to the affections of love towards God and their neighbour, and in hell into congregations, according to the affections which are opposed to those two loves, thus according to the lusts of evil. In the spiritual world, by which we understand both heaven and hell, all things are most distinctly arranged, both in the whole and in every part, or both generally and specifically, and on this distinct arrangement the conservation of the universe depends: this distinct arrangement, however, would be impracticable, unless every one, after his birth, were to be distinguished by some sign, so that it might be known to what religious community he belonged; for without the Christian sign, which is baptism, some Mahometan, or some idolatrous spirit, might apply himself to new-born Christian infants, and also to children, and infuse into them an inclination in favour of his religion, and so draw away their minds, and alienate them from Christianity, which would be to distort and destroy spiritual order.

679. In tracing up effects to their causes, it is very plain to discern, that on order depends the consistence of all things, and that there are manifold orders, both general and particular, and one which is most universal of all, and on which the general and particular depend in a continued series, and that this most universal one enters into all the rest as the essence into its forms, to which circumstance alone it is owing that they form a one; it is this oneness which is the cause of the conservation of the whole, which without it must needs drop asunder, and not only relapse

into its first chaotic state, but even become nothing. What, let me ask, would be the case with man, unless all and every single part of his body were arranged in a most distinct and orderly manner, having a general dependence on one heart and lungs? What would the whole be but a heap of confusion? for how else could the stomach, the liver and the pancreas, the mesentery and the mesocolon, the kidneys and the intestines, perform each their respective offices? It is by the order reigning in and amongst those several organs, that they appear to man, all and each of them as a one. Without distinct order, again, in man's mind or spirit, and without a general dependence on the will and the understanding, what would it be but a confused and undigested chaos? Without such order, how could a man think and will any more than his portrait or his statue, which ornament his house? What, again, would man be without a most orderly arranged influx from heaven, and the reception thereof? and what would this influx be without that most universal one, the influx from God, on which the government of the whole and of all its parts depends, and unless all things had their being, lived, and moved, in Him, and from Him? The above reasoning may be illustrated by numberless cases adapted to the apprehension of the natural man; as for instance, what is an empire or kingdom without order, but a troop of robbers, several of whom collected together would slay their thousands, and at last, a few of this band would slay the rest? So again, what would become of a city, or even a house without order? and what would become of kingdom, city, or house, unless there were in each some supreme head and director?

680. To extend these illustrations: What is order without distinction, and what is distinction without its proofs, and what are proofs of distinction without signs or tokens, by which its qualities may be known and ascertained? for without the knowledge of qualities, order is not known to

to be order. The signs, or distinguishing marks, in empires and in kingdoms, are titles of rank and powers of administration annexed to them, whence come subordinations, and hence the co-ordination of all into one body; in this manner the king exercises his royal authority according to order, it being thus distributed amongst a variety of persons, in consequence of which the kingdom is a kingdom. The case is similar in many other things, as for instance, in an army of soldiers, which would not be efficient unless the men were arranged in an orderly manner, and formed into divisions, and these into battalions, and these again into companies, with subordinate leaders appointed to the command of each body, and one supreme commander over all; but where would be the efficacy of these arrangements and divisions without signs, which, in armies, are called standards, to point out to every soldier his proper station? by these means all act in the field of battle as one man, whereas, were those means of order wanting, they would rush headlong against an enemy, open-mouthed, like so many dogs, with tumultuous sounds and empty fury, till they were all cut off by their opponents, not so much in consequence of superior courage as of better discipline; for what can a disunited mob do against a well-disciplined and united army? These instances may serve to illustrate this first use of baptism, which consists in its being a sign, in the spiritual world, that the person baptized is of a Christian community; for in that world, every one is inserted into societies and congregations, according to the quality of Christianity, either within him or without him.

V. THAT THE SECOND USE OF BAPTISM IS, THAT THE CHRISTIAN MAY KNOW AND ACKNOWLEDGE THE LORD JESUS CHRIST, THE REDEEMER AND SAVIOUR, AND MAY FOLLOW HIM.

681. The second use of baptism, which is to know the Lord the Redeemer and Saviour Jesus Christ, inseparably

attends the first, which is, introduction into the Christian church, and insertion among Christians in the spiritual world: for what is this first use without the second, but a mere name? or like a subject who swears allegiance to his king, and yet rejects his laws, or those of his country, and goes over to a foreign king, and serves him? or like a servant, who engages in the service of some particular master, and receives his livery as a token of his service, and then runs away, and in that livery serves another? or like a standard-bearer in an army, who marches off with the standard, and having cut it in pieces, either disperseth the scraps in the air, or leaves them to be trodden under foot by the soldiers? In a word, to bear the name of a Christian, that is to be considered as belonging to Christ, and yet not to acknowledge Him, and to follow Him, which consists in living according to His commandments, is a vain and empty thing, like a shadow, like smoke, or like a picture dyed black; for the Lord saith, "*Why call ye Me, Lord, Lord, and do not the things that I say?*" Luke vi. 46: "*Many shall say to Me in that day, Lord, Lord, &c. but then will I profess unto them, I never knew you,*" Matt. vii. 22, 23.

682. In the Word, nothing else is understood by the name of the Lord Jesus Christ, but an acknowledgment of Him, and a life according to His commandments: the reason why His name signifieth these things, may be seen in the explication of the second commandment of the decalogue, "*Thou shalt not take His name in vain.*" Nothing else is meant by the name of the Lord in these passages: "*Jesus said, ye shall be hated of all men for My name's sake,*" Matt. x. 22, chap. xxiv. 9, 10: "*Where two or three are gathered together in My name, there am I in the midst of them,*" Matt. xviii. 20: "*As many as received Him, to them gave He power to become the sons of God, even to as many as believed in His name,*" John i. 12: "*Many believed in His name,*" John ii. 23: "*He that believeth not is condemned already,*

because he hath not believed in the name of the only-begotten Son of God," iii. 17, 18 : "*Believing they shall have life in His name,"* xx. 31 : "*Thou hast laboured for My name's sake, and hast not fainted,"* Rev. ii. 3 : and in other places. How plain is it to see, that by the name of the Lord, in these passages, is not meant His name only, but an acknowledgment of Him, as being the Redeemer and Saviour, attended with obedience to Him, and at length with faith in Him ! for in baptism, an infant receives the sign of the cross on his forehead and breast, which is a token of his inauguration into the acknowledgment and worship of the Lord. By name too, the quality of any particular person is understood ; the reason is, because in the spiritual world every one is named according to his quality ; so that by the name of Christian given to any one, his quality is meant as possessing faith in Christ, and charity towards his neighbour from Christ : this is meant by name in the Revelation : "*Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with Me in white, for they are worthy,"* chap. iii. 4 : to walk with the Son of Man in white, signifies to follow the Lord, and to live according to the truths of His Word. The same is signified by His name in John : "*Jesus said, My sheep hear My voice, and I call My own sheep by name, and lead them out ; I go before them, and the sheep follow Me, because they know My voice ; but a stranger will they not follow, because they know not the voice of strangers,"* chap. x. 3, 4, 5 : *by name* signifieth, by their quality as Christians ; and to follow Him is to hear His voice, that is, to obey His commands : this name all receive in baptism, for it is involved in the sign.

683. What is a name without the thing of which it is expressive, but an empty nothing ? or a mere sound, like the echo which rebounds from woods and vaulted buildings ? or like the noise scarcely animate uttered by people in their dreams ? or like the noise of wind, of the sea, or of a machine, which hath no meaning or use in it ? Nay, what is the name

of king, of duke, of consul, of bishop, of abbot, of monk, without the office which is annexed to the name, but mere vanity? In like manner, what is the name of Christian, whilst the man lives like a barbarian, and in opposition to the precepts of Christ, but like looking to the sign or standard of Satan, and not to that of Christ, whose name nevertheless was woven in it with golden threads in baptism? What are they, who, after receiving the signature of Christ, deride His worship, mock at His name, and confess Him not as the Son of God, but as the son of Joseph, but rebels and regicides? and what are their words but blasphemies against the Holy Spirit, which cannot be forgiven either in this world, or in that which is to come? Such persons, like dogs with open jaws, bite at the Word, and tear it in pieces with their teeth. These, according to Isaiah xxviii. 8, Jerem. xlviii. 26, by their opposition to Christ and His worship, have "*all their tables full of vomit and filthiness*;" when yet the Lord Jesus Christ is the Son of the Most High God, Luke i. 32, 35; the Only-begotten, John i. 18, chap. iii. 16; the True God and Eternal Life, 1 John v. 20, 21; in whom dwelleth all the fullness of the Godhead bodily, Colos. ii. 9; and is not the son of Joseph, Matt. i. 25. But beside these there are a thousand other passages to the same purport.

**VI. THAT THE THIRD AND FINAL USE OF BAPTISM,
IS, THAT MAN MAY BE REGENERATED.**

684. This, as it is the very and essential use intended by baptism, is consequently its final use; and the reason is, because a true Christian knows and acknowledges the Lord the Redeemer, Jesus Christ, who, as He is the Redeemer, is also the Regenerator: that redemption and regeneration together form a One, may be seen in the chapter on reformation and regeneration, art. III. Besides, a Christian is in possession of the Word, where the means of regeneration stand fully described, and are declared to

be faith in the Lord, and charity towards our neighbour: this is the same thing as what is said of the Lord, that "*He baptizeth with the Holy Spirit and with fire,*" Matt. iii. 2, Mark i. 8, Luke iii. 16; by the Holy Spirit is meant the divine truth of faith, and by fire the divine good of love or charity, each proceeding from the Lord: that by the Holy Spirit the divine truth of faith is meant, may be seen in the chapter on the HOLY SPIRIT; and that the divine good of love is meant by fire, may be seen in the APOCALYPSE REVEALED, n. 468, 395; and by means of these two all regeneration is effected by the Lord. The Lord Himself was baptized by John, (see, Matt. iii. 13 to 17, Mark i. 9, Luke iii. 21, 22,) that He might not only institute baptism as a rite to be observed in future, and establish it by His own example, but also because He glorified His Humanity, and made it Divine, as He regenerates man and makes him spiritual.

685. From what has been said in this and in the former articles it may be plainly seen, that the three uses of baptism cohere together as a one, in like manner as a first cause, a middle cause, which is the efficient, and an ultimate cause, which is the effect, and the end for the sake of which the former causes were produced: for the first use of baptism is, that a man may have the name of Christian; the second, following as a consequence from the first, is, that he may know and acknowledge the Lord to be the Redeemer, Regenerator and Saviour; and the third is, that he may be regenerated by the Lord, which when effected, he is then redeemed and saved. As these three uses follow each other in order, and join with each other in the ultimate use, and consequently in the idea of the angels cohere together as a one, therefore whensoever baptism is performed, read in the Word, or named, the angels who are present do not understand baptism, but regeneration; so that by these words of the Lord, "*Whosoever believeth and is baptized*

shall be saved, but whosoever believeth not shall be damned," Mark xvi. 16, the angels in heaven understand that whosoever acknowledges the Lord, and is regenerated, will be saved. Hence also it is, that baptism is called by Christian churches on earth the **LAVER OF REGENERATION**. Be it known therefore to every Christian, that whosoever doth not believe in the Lord cannot be regenerated, notwithstanding his having been baptized, and that being baptized is of no avail without faith in the Lord, as may be seen proved above in this chapter, article II. n. 673. That baptism implies purification from evils, and consequent regeneration, must be very plain to every Christian; for when the priest, at the baptism of an infant, signs him with the cross on the forehead and the breast, as a memorial of the Lord, he turns to the sponsors and asks whether they renounce the devil and all his works, and whether they receive the faith; to which questions the sponsors in the child's name answer, "Yes." Renunciation of the devil, that is, of the evils which are from hell, and faith towards the Lord, are what perfect regeneration.

686. It is said in the Word, that the Lord God our Redeemer baptizeth with the Holy Spirit and with fire, which means that the Lord regenerates man by the divine truth of faith, and by the divine good of love or charity, as may be seen above in this article, n. 684. They who are regenerated by the Holy Spirit, that is, by the divine truth of faith, are distinguished in the heavens from those who are regenerated by fire, that is, by the divine good of love. They who are regenerated by the divine truth of faith, are in heaven clad in garments of fine white linen, and are called spiritual angels; but they who are regenerated by the divine good of love, are clad in purple garments, and are called celestial angels. They who are clad in white garments are thus described: "*They follow the Lamb, clothed in fine linen white and clean,*" Rev, xix. 14: "*They*

shall walk with Me in white," chap iii. 4. The angels at the Lord's sepulchre, who "*appeared in white and shining garments,*" Matt. xxviii. 3, Luke xxiv. 4, were of this kind: for it is declared expressly that fine linen signifies the righteousness of the saints, Apoc. xix. 8. That garments, in the Word, signify truths, and that white garments of fine linen signify divine truths, may be seen in the APOCALYPSE REVEALED, n. 379. The reason why such as are regenerated by the divine good of love are clad in purple garments, is, because purple is the colour of love deriving it from the fire of the sun and its redness, which signifies love, as may be seen in the APOCALYPSE REVEALED, n. 468, 725. Because garments signify truths, therefore he who came to the wedding and had not on a wedding garment, was cast out into outer darkness, Matt. xxii. 11, 12, 13.

687. Baptism, moreover, is represented as regeneration, both in heaven and in the world, by many particulars; in HEAVEN, as was just now observed, by white and purple garments, and also by the marriage of the church with the Lord, and further by the new heaven and new earth, and the New Jerusalem descending thence, of which He that sat on the throne said, "*Behold I make all things new,*" Rev. xxi. 1 to 4, 5; and by the "*river of the water of life proceeding forth from the throne of God and the Lamb,*" chap. xxii. 1, 2; and also by the five wise virgins, who had lamps and oil, and entered in with the bridegroom to the marriage, Matt. xxv. 1, 2, 10. A baptized, that is, a regenerate person is meant by creature, Mark xvi. 15, Rom. viii. 19, 20, 21; and by a new creature, 2 Cor. v. 17, Gal. vi. 15; for the term "creature," is derived from "created," which signifies also to be regenerate, as may be seen in the APOCALYPSE REVEALED, n. 254. In THE WORLD, regeneration is represented by various particulars, as by the blossoming of every vegetable on the earth in the time of spring, and their suc-

cessive advancement even to fructification ; in like manner, by the growth of every tree, shrub, and flower, from the first month of warm weather to the last : it is represented also by the gradual progress of all fruits towards maturity, from the time of their setting till they attain their perfect ripeness : it is represented at the same time by morning and evening showers, and by dews, on the fall of which the flowers unfold their beauties, whilst they close them up at the approach of night : it is represented too by the fragrances arising from gardens and fields, and also by the rainbow in the clouds, Gen. ix. 14 to 17, and by the splendid colours of an eastern sky at sun-rise ; and in general by the continual renovation of all the parts of animal bodies by the chyle and the animal spirit, and the blood thence produced, the purification of which from its useless and obsolete parts, together with its renovation, and as it were regeneration, is perpetual. If we attend to the lowest creatures that creep on the earth, there too shall we behold an image of regeneration presented to our view in the wonderful transformation of silk-worms and other caterpillars into nymphs and butterflies, and in the changes experienced by other insects, which in their season are adorned with wings : add to these some particulars of a more trivial nature, as the fondness of certain birds to dip themselves in water, for the sake of washing and cleansing themselves, after which they return like the nightingales to their songs. In a word, the whole world from first to the last, is full of representations and types of regeneration.

VII. THAT BY THE BAPTISM OF JOHN, A WAY WAS PREPARED, THAT JEHOVAH THE LORD, MIGHT COME DOWN INTO THE WORLD, AND ACCOMPLISH THE WORK OF REDEMPTION.

688. It is written in Malachi, "*Behold I send My messenger, and he shall prepare the way before Me ; and the Lord whom ye seek shall suddenly come to His temple, even the*

Messenger of the Covenant whom ye desire ; but who may abide the day of His coming, and who shall stand when He appear-eth ?" chap. ii. 1, 2 ; and again, "*Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah, lest I come and smite the earth with a curse,*" chap. iv. 5, 6 : and Zacharias, prophesying of his son John, saith to him, "*Thou child shall be called the prophet of the Most High, for thou shalt go before the face of the Lord, to prepare His way,*" Luke i. 76 : and the Lord Himself saith of John, "*This is he of whom it is written, Behold I send My messenger before My face, who shall prepare thy way before thee,*" Luke vii. 27. From these passages it is evident, that John was that prophet who was sent to prepare a way for Jehovah God about to descend into the world, and accomplish the work of redemption ; and that he prepared that way by baptism, and at the same time, by proclaiming the Lord's advent : for without such preparation all who were then living would have been smitten with a curse, and would have perished.

689. The reason why a way was prepared by the baptism of John, was, because, as was shewn above, it served to introduce mankind into the future church of the Lord, and to insert them in heaven amongst those who expected and desired the Messiah, so that they could be guarded by the angels, that the devils might not break forth from hell and destroy them ; in reference to which it is written in Malachi, "*Who shall abide the day of His coming ?*" and "*I will send Elijah the prophet, lest I come and smite the earth with a curse,*" chap. iii. and iv. in like manner in Isaiah : "*Behold, the day of Jehovah cometh, a cruel [day, a day] of indignation and wrath and anger ; therefore I will shake the heavens, and the earth shall remove out of her place, in the day of the wrath of His anger,*" chap. xiii. 9, 13, chap. xxii. 5, 12 : in Jeremiah, likewise, that day is called "*a day of wasting, of vengeance, and of destruction,*" chap. iv. 9, chap.

vii. 32, chap. xlv. 10, 11, chap. xlvii. 4, chap. xlix. 8, 26 : and in Ezekiel, "*a day of anger, of cloud, and darkness,*" chap. vii. 5, chap. xxx. 2, 3, 9, chap. xxxiv. 11, 12, chap. xxxviii. 14, 16, 18, 19 ; as also in Amos, chap v. 13, 18, 20, chap. viii. 3, 9, 11 : in Joel : "*The great day of Jehovah, and terrible, and who can bear it ?*" chap. ii. 1, 2, 11, chap. iii. 2, 4 : and in Zephaniah : "*In that day there shall be a noise of a cry, the great day of Jehovah is near, that day is a day of wrath, a day of trouble and distress, a day of wasting and devastation, a day of darkness and gloominess, &c.*" chap. i. 10 to 18 ; not to mention several other passages to the same purport : from which it is evident, that unless a way had been prepared for Jehovah, when descending into the world, *by baptism*, the effect of which in heaven was such as to occasion the closing up the hells, and so to guard the Jews from total destruction, they must have perished before Him : Jehovah also saith to Moses, "*Ye are a stiff-necked people, I will come up into the midst of thee in a moment, and consume thee,*" Exod. xxxiii. 5. That this would have been the consequence of the Lord's coming without preparation, is clear from the words of John to the multitude which came to be baptized by him, "*O generation of vipers, who hath warned you to flee from the wrath to come ?*" Matt. iii. 7, Luke iii. 7. That John also preached Christ and His coming, when he baptized, may be seen, Luke iii. 16, John i. 25, 26, 31, 32, 33, chap. iii. 26. Hence it is plain, how John prepared the way.

690. As to what concerns the baptism of John, it represented the cleansing of the external man, whereas the baptism at this day administered amongst Christians represents the cleansing of the internal man, which is regeneration ; it is therefore written, that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire, and hence the baptism of John is called the baptism of repentance, Matt. iii. 2, Mark i. 4, Luke iii. 3, 16, John i.

25, 26, 33, Acts i. 22, chap. x. 37, chap. xviii. 25. The Jews who were baptized were mere external men, and the external man cannot become internal without faith in Christ: that they who were baptized with the baptism of John became internal men by receiving faith in Christ, and were then baptized in the name of Jesus, may be seen in the Acts of the Apostles, chap. xix. 3 to 6.

691. Moses said to Jehovah, "*Shew me Thy glory: and Jehovah said, thou canst not see My face, for there shall no man see Me and live: and He said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand whilst I pass by, and I will take away My hand, and thou shalt see My back parts, but My face shall not be seen,*" Exod. xxxiii. 18 to 23. The reason why man cannot see God and live, is, because God is Love Itself, and Love Itself, or the Divine Love, in the spiritual world, appears before the angels as a sun, distant from them as the sun of our world is distant from men; wherefore if God, who is in the midst of that sun, should approach near the angels, they would perish, just as men would in case this world's sun should approach near them, for it is equally hot and fiery: for this reason there are perpetual temperatures to modify and moderate the burning heat of that love, lest it flow into heaven as it is in itself, for in such case the angels would instantly be consumed: from the same cause, when the Lord manifesteth His more immediate presence in heaven, the wicked who are under heaven begin to mourn, to be in torment, and to feel the symptoms of death, so that they flee away into dens and clefts of the rocks, crying out, fall on us, and hide us from the face of Him that sitteth on the throne, Rev. vi. 16, Isaiah ii. 19, 21. The Lord Himself does not descend, but an angel encompassed with a sphere of love from the Lord. I have sometimes seen the wicked ter-

rified by such descent, as if they had seen death itself before their eyes, some of them in their fright plunging headlong deeper and deeper into hell, and some driven to fury and madness. Hence it was that the children of Israel prepared themselves for three days previous to the descent of Jehovah the Lord on mount Sinai, and that the mount was hedged about, lest any one should approach and die, *Exod. xix.* The case was the same with respect to the holiness of Jehovah the Lord in the decalogue promulgated at that time, and written on two tables with the finger of God, and afterwards deposited in the ark, over which in the tabernacle the mercy-seat was placed, and over that the cherubs, to prevent any one from immediately touching that holiness with his hand or eye; nor could Aaron himself approach it except once in a year, nor then, until he had expiated himself by sacrifices and incense. Hence it was that the inhabitants of Ekron and Bethshemesh, to the number of several thousands, died merely because they saw the ark, *1 Sam. v. 11, 12, chap. vi. 19*; as did also Uzzah, because he touched it, *2 Sam. vi. 6, 7*. From these few instances it may easily be conceived, with what a curse and destruction the Jews would have been smitten, had they not been prepared, by the baptism of John, to receive the Messiah, who was Jehovah God in human form; and had He not assumed the Humanity, and so revealed Himself: their preparation consisted in this, that in heaven they were enrolled and numbered amongst those, who in heart expected and desired the Messiah, in consequence of which, angels were sent and made their guardians.

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692. To the above I shall subjoin the following MEMORABLE RELATIONS.—FIRST. On a time as I was returning home from a school of wisdom, [*ludus sapientiæ*,]\* I

\* See above, n. 48.



saw an angel in the way clad in a violet-coloured garment: he joined me and walked by my side, and said, "I see that thou art returning from a school of wisdom, and that thou art delighted with what thou hast heard there; but as I perceive that thou art not a full inhabitant of this world, because thou art at the same time in the natural world, and art thence unacquainted with our olympic gymnasia, where the sophi [wise men] of old meet together, and by the information they collect from new comers, learn what changes and successions wisdom has undergone, and still undergoes, in thy world; if it please thee I will conduct thee to a place, where several of these old sophi and their sons, that is, their disciples, dwell." So he led me to the confines between the north and east; and whilst I was looking from an elevated spot upon the country before me, lo! I discovered a city, and on one side of it two hills, the lower of which was nearest to the city: and he said to me, "That city is called Athenæum, the lower hill Parnassium, and the higher Heliconæum; they are so called, because in the city and around it dwell the old sophi of Greece, as Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and scholars:" and I asked him concerning Plato and Aristotle; he said, that they and their followers dwelt in another region, because their lessons were on subjects of reason, which belong to the understanding, whereas the former taught moral duties, which belong to the life. He informed me further, that it was customary at times to depute from the city of Athenæum some of the students to the literati who come from the Christian world, to learn what sentiments they entertain at this day concerning God, concerning the creation of the universe, concerning the immortality of the soul, concerning the state of man as compared with that of beasts, with other subjects of interior wisdom; and he added further, that a herald had that day proclaimed an assembly, which was a token that the deputies had met with some



strangers newly arrived from the earth, who had communicated to them matters of curious information. At that instant we saw many persons going from the city and its suburbs, some with laurel on their heads, some with books under their arms, and some with pens under the hair of their left temples. We mixed with the company, and ascended the hill with them; and lo! on the top of it was an octagonal palace, which they called the Palladium, and which we entered: within it were eight hexangular recesses, in each of which was a book-case, and also a table, at which the persons crowned with laurel took their seats, whilst the rest were reclining on benches of stone, in the Palladium itself. A door then opened to the left, through which two strangers newly arrived from earth were introduced; and after the usual salutations had passed, one of the laurelled sophi asked them, "WHAT NEWS FROM THE EARTH?" "In some forests," they replied, "there have lately been found men like beasts, or beasts like men, scarcely distinguishable, only that by the face and body they were known to have been born men, who had been lost or left in the forests when they were about two or three years old: they were not able to express by sound any idea of thought, nor could they learn to articulate sounds so as to form words; they did not know the food that was proper and suitable for them, as the beasts do, but put greedily into their mouths whatever production they found in the forests, whether clean or unclean; not to mention many other particulars of a similar description; from which some of the learned among us have formed several conjectures, and some several conclusions, on the state of men in relation to that of beasts." On hearing this account, some of the old sophi asked, "What are the conjectures and conclusions formed from the circumstances you have mentioned?" "There are several," the two strangers replied, "but they may all be comprised under these that follow: I. That man by his nature, and



also by birth, is more stupid, consequently more vile, than any beast, and that without instruction he would grow up so: II. That he is capable of being instructed, in consequence of having learnt to frame articulate sounds, and thence to speak, thus by degrees to utter his thoughts, and to improve in such utterance more and more, till at length he is able to express the laws of society, several of which however are impressed on beasts by instinct from their birth: III. That beasts enjoy rationality as well as men: IV. So that supposing beasts were able to speak, they would reason on any subject as acutely as men; a proof of which is, that their thoughts are grounded in reason and prudence as well as the thoughts of men. V. That understanding is but a modification of light from the sun, heat co-operating, by means of æther, so that it is only the activity of interior nature, which activity may be so exalted as to appear like wisdom: VI. That it is therefore a vain imagination to suppose, that man, any more than a beast, lives after death; unless perchance, for some days after his decease, in consequence of the exhalation of his bodily life, he may appear like mist under the form of a ghost, before he is dissipated into nature, much as a burnt twig, picked out of the ashes, appears under the likeness of its peculiar form: VII. Consequently, that religion, which teaches that there is a life after death, is a mere device, contrived to keep the simple in inward bondage by its laws, as they are kept in outward bondage by the laws of the state."\* To this they added, that people of mere ingenuity reasoned in the above man-

\* Did we not meet with such extravagant notions as these, maintained and propagated every day in the writings of some of our modern philosophers, we might be inclined to suspect the truth of this relation, from an idea of the impossibility of the human mind ever suffering itself to be blinded by such groveling and ill-grounded conceits, instructed as it might be by the light of Divine Revelation. How much is it to be lamented, that such wretched sophistry should ever pass in the world under the sacred and venerable name of philosophy!



ner, but not so the intelligent : and they were asked, “ How do the intelligent reason ? ” They replied, that they had not been informed, but so expressed themselves by supposition.

On hearing this account, all who sat at the tables exclaimed, “ Alas ! what times are come upon the earth ! what changes has wisdom undergone ! how is she transformed into a false and infatuated ingenuity ! the sun is set, and is stationed beneath the earth in direct opposition to his meridian altitude ! From the case just mentioned of those who have been left and found in forests, who cannot see, that man uninstructed must necessarily be such as he was then found to be ! For is it not instruction which makes him what he is ? is he not born in a state of greater ignorance than a beast ? must he not learn to walk and to speak ? were he not taught to walk, would he ever stand upright on his feet ? and were he not taught to speak, would he ever be able to express any thing of thought ? is not every man moulded according to the instruction he receives ? is he not insane by the reception of falses, and wise by the reception of truths ? and if insane by the reception of falses, is he not still possessed with the conceit that he is wiser than the receiver of truths ? are there not men who are so senseless and wild, that they are no more men than those who have been found in forests ? is it not so with such as are devoid of memory ? From all such examples then we have drawn the conclusion, that man without instruction is neither man nor beast, but that he is a form capable of receiving in it that which constitutes a man, and so that he is not born man, but that he is made and becomes man ; and that he is born such a form, that he may be an organ receptive of life from God, to the end that he may be a subject into which God may infuse all good, and by union with Himself make him eternally blessed. We have perceived by your discourse, that wisdom at this day is so far extinguished, or turned to folly, that



mankind know nothing of the state of man's life in its relation to that of beasts, and hence they know nothing of his state of life after death ; when yet, they who are capable of attaining such knowledge, but are unwilling to attain it, and for that reason deny it, as many of you Christians do; may fitly be likened to such as are found in forests ; not that they are rendered so stupid from the want of instruction, but because they have made themselves so by the fallacies of the senses, which are to truths what darkness is to day-light.

At that instant, a certain person standing in the middle of the Palladium, and holding in his hand a palm, cried out, "Unfold, I pray you, this arcanum ; how man created a form of God, could be changed into a form of the devil. I know that the angels of heaven are forms of God, and that the angels of hell are forms of the devil, and those two forms are in opposition to each other, the latter being insanities, and the former wisdoms ; tell me then how man, created a form of God, could pass from the light of day to such a midnight, as to deny a God and eternal life." To this the several masters replied in order, first the Pythagoreans, then the Socratics, and afterwards the rest : but there was a certain Platonist amongst them, who spoke last, and his opinion prevailed ; and it was to this effect : "The men of the Saturnian or the golden age, knew and acknowledged that they were forms receptive of life from God, so that wisdom being inscribed on their souls and hearts, they saw truth by the light of truth, and by means of truths had a perception of good from the delight of its love ; but as mankind in succeeding ages departed from the acknowledgment that all the truth of wisdom, and consequently all the good of love in them, entered by continual influx from God, they ceased to be the habitations of God, and at the same time ceased to have converse with God, and consociation with angels ; for the interiors of their minds were bent from their former direction, which was an elevation by God upwards towards God,



in a direction more and more oblique, turning outwards to the world, and so by God towards God through the world, and at length it was inverted to an opposite direction, which was downwards towards themselves; but as it is impossible for God to be beheld by man thus interiorly inverted, and consequently averted, they separated themselves from Him, and were made forms of hell, and consequently of the devil. Hence it follows, that in the first ages of the world, men acknowledged in heart and soul, that they had all the good of love, and thence all the truth of wisdom, from God, which still were His, in them, and thus that they themselves were mere receptacles of life from God, whence they were called images of God, sons of God, and born of God; whereas in succeeding ages they did not acknowledge this truth in heart and soul, but only with a kind of persuasive faith, and afterwards with an historical faith, and at length with the lips alone, which last kind of acknowledgment is no acknowledgment at all, nay, it is in fact a denial at heart. From what has been said, it is easy to see what kind of wisdom prevails at this day on earth among Christians, who, though they could be inspired by God from the written revelation they possess, yet know not the distinction between man and beast; hence many suppose, that in case man lives after death, a beast must live also; or because a beast does not live after death, neither will man: is not our spiritual light which enlightens the sight of the mind, become darkness with such persons? and is not their natural light, which enlightens the sight of the body only, become brightness to them?"

After this they all turned themselves towards the two strangers, and thanking them for their attendance, and for the relation they had given, they intreated them to go and communicate to their brethren what they had heard. And the strangers replied, that they would endeavour to convince their brethren of this truth, that so far as they



attribute all the good of charity, and all the truth of faith, to the Lord, and not to themselves, so far they are men, and in the same proportion become angels of heaven.

693. THE SECOND MEMORABLE RELATION.

After some weeks, I heard a voice from heaven, saying, "Lo! there is another assembly to be held in Parnassium; come hither, and we will point out the way:" so I went, and as I drew nigh, I saw a certain person on mount Heliconæum with a trumpet, announcing and proclaiming the assembly. And I saw the inhabitants of the city of Athenæum and its suburbs, ascending as before, and in the midst of them three novitiates just arrived from the natural world; they were of the Christian community, the first a priest, the second a politician, and the third a philosopher. The inhabitants of the city entertained them in the way with discourse on various subjects, particularly about the wise men of old, whom they mentioned by name: the novitiates inquired whether they should be permitted to see them, and were answered in the affirmative, and that they might also, if they were so disposed, pay their respects to them, for they were courteous and affable: they then inquired after Demosthenes, Diogenes, and Epicurus; and received for answer, "Demosthenes is not here, but with Plato; Diogenes, with his scholars, has his abode below Heliconæum, because he regards worldly objects as of no account whatever, but keeps his mind wholly engaged in heavenly contemplations; as for Epicurus, he dwells in a remote border towards the west, and is not admitted among us, because we distinguish between good and evil affections, asserting that good affections are united and make one with wisdom, but that evil affections are contrary to wisdom." When they had reached the top of mount Parnassium, some guards who were stationed there, brought water which issued from a fountain in the mount, in crystalline cups, and said, "This is water from the fountain, which,



according to ancient fable, was broken open by the hoof of the horse Pegasus, and was afterwards consecrated to nine virgins; but by the winged horse Pegasus, the ancients understood the understanding of truth, which is the medium of attaining wisdom; by the horse's hoofs they understood matters of experience, by which natural intelligence is attained; and by the nine virgins they understood knowledges and sciences of every kind: these things are now called fables, but they were in fact correspondences, agreeable to the primeval method of speaking." Then they who attended the three strangers said, "Be not surprised; the guards here stationed have been instructed to speak in this manner; and we by drinking water from a fountain understand to be instructed in truths, and by truths in good, and thus to grow wise. After this they entered the Palladium, and the three novitiates, the priest, the politician, and the philosopher along with them; and immediately the persons crowned with laurel, who sat at the tables, asked, "WHAT NEWS FROM EARTH?" they replied, "This is new, that a certain person declares that he holds converse with angels, and hath his sight open into the spiritual world as distinctly as into the natural; in consequence of which he has brought thence a variety of new intelligence, and these particulars among other: that man lives as man after death, just as he lived before in the world; that he sees, hears, converses, as he did before in the world; that he is clothed and decked with ornaments, as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoyeth conjugal delight as before in the world; that he sleeps and wakes as before in the world; that in the spiritual world there are lands and lakes, mountains and hills, plains and valleys, fountains and rivers, paradises and groves; that there are also palaces and houses, cities and villages, as in the natural world; beside writings and books, employments and trades



as well as precious stones, gold, and silver; in a word, that there are in the spiritual world all things that are in the natural world, and the same things in the heavens infinitely more perfect, and yet with this difference, that all things in the spiritual world are from a spiritual origin, and consequently spiritual, because they are from the sun of that world, which is pure love, whereas all things in the natural world are from a natural origin, and consequently natural and material, because they are from the sun of that world, which is pure fire; in short, that man after death is perfectly man, nay, more perfectly man than he was before in the world, for there he was in a material body, but in this world he is in a spiritual body." On hearing this, the ancient sages asked, "What do the people on earth think of such information?" We know that it is true," the strangers replied, "because we are in the spiritual world, and have viewed and examined all things; but we will tell you the remarks and reasonings of people on earth about it." Then the PRIEST said, "All who are of our order, when they first heard such relations, called them visions, afterwards fictions, then insisted that the man saw ideal spectres, but at last stopt, and said, "Believe them who will: the doctrine we have hitherto taught is, that man will not live in the body after death before the day of the last judgment." Then the sages asked, "Are there not some persons of intelligence among the people of your order, who can prove and convince them of the truth, that man liveth as a man after death?" The priest answered, "There are some who prove it indeed, but who cannot convince: they who prove it say, that it is contrary to sound reason to suppose that man doth not live as man before the day of the last judgment, and that he is in the mean time a soul without a body; 'for what is the soul,' say they, 'or where is it, in the mean time? is it a vapour, or breath of wind floating in the atmosphere, or an entity hid in the bowels of the



earth? Where then is its *Pu*?\* Have the souls of Adam and Eve, and of all their posterity, for these six thousand years, or sixty centuries, been flitting about the universe, or kept shut up in the centre of the earth, expecting the last judgment? What can be conceived more anxious and miserable than such an expectation? May not their condition, in such a case, be compared with that of prisoners bound with chains and fetters, and lying in a dungeon? If this is to be the state of man after death, would it not be better to be born an ass than a man? But is it not contrary to reason to imagine that the soul can be re-invested with its natural body? For is not the natural body devoured by worms, by mice, or fish? is then the very skeleton, which is dried up by the sun or decayed to dust, to be clothed with a new body? for how can the cadaverous and putrid materials be collected, so as to be united with their respective souls? When such arguments are urged, they of our order do not pretend to offer any rational objections, but adhere to their creed, saying, 'We keep our reason in obedience to our faith.' As to collecting all the dead from their graves at the last day, they say, 'This is the work of omnipotence;' and when omnipotence and faith are named, reason is banished; indeed I can assert, that in such case sound reason is regarded as nothing, and by some as a spectre; nay, they can say to sane reason, 'Thou art insane.'" On hearing this the Grecian sages said, "Surely such paradoxes, being full of contradiction, vanish and are dispersed of themselves, and yet such is the state of the world at this day, that they cannot be dispersed by sound reason. What can be conceived more paradoxical than the present sentiments of mankind on the subject of the last judgment;

\* This is formed from a Greek word which signifies *where*. It is used by writers on the intermediate state, as a suitable name for the unknown residence of departed souls, in the interval between the death and the expected resurrection of the body.



that then the universe will be destroyed, and that the stars of heaven will then fall upon the earth (which yet is less than the stars,) and that then the bodies of men, whether they be mouldering carcases, or mummies eaten by men,\* or mere dust, will be again united with their souls? We, during our abode in the world, believed the immortality of human souls, from the inductions with which reason supplied us, and we also assigned regions for the blessed, which we called the Elysian fields, and we believed that the soul was a human effigy or shape, but, being spiritual, of a fine and delicate texture." After this the assembly turned their attention to the second stranger, who in the world had been a **POLITICIAN**: he confessed that he had not believed in a life after death, and that he had thought the new information which he had heard about it to be all fiction and invention: "In my meditations," said he, "on the subject, I used to say to myself, 'How can souls be bodies? does not the whole of man lie dead in the grave? is not the eye there, how then can he see? is not the ear there, how then can he hear? whence can he have a mouth wherewith to speak? Supposing any thing of man to live after death, can it be any thing but some sort of ghost or phantom? and how can a phantom eat and drink, or how enjoy conjugal delights? whence can it have clothes, houses, meats, &c.? besides, phantoms, which are mere aerial forms, appear as if they had being, and yet have none.' These and such like were my thoughts in the world on the subject of a life after death; but now, since I have seen all things, and touched them with my hands, I am convinced by my very senses that I am a

\* It may be proper to acquaint the unlearned reader, that he may see the meaning of this expression concerning mummies being *eaten by men*, that the substance called mummy, which is the human body preserved by the process of embalming, was some years ago used medicinally, and bought up at a high price by the apothecary as a drug endowed with many virtues, possibly on account of the rich spices with which it is so plentifully impregnated.



man as formerly in the world, so that I know no other than that I live now as I lived before, with this only difference, that my reason is now more sound : sometimes I am ashamed of my former thoughts." The PHILOSOPHER gave much the same account of himself that the Politician did, only differing in this respect, that he had classed the new relations which he had heard concerning a life after death, amongst the opinions and hypotheses which he had collected from the ancients and moderns on the same subject. When the three strangers had done speaking, the sophi were all amazement, and they who were of the Socratic school said, "By this new information from the earth, we perceive that the interiors of human minds have successively become closed, so that at this time in the world a belief in the false shines like truth, and an infatuated ingenuity like wisdom, and that the light of wisdom has since our days descended from the interiors of the brain beneath the nose into the mouth, where it appears to view like a shining of the lips, whilst the speech which issues forth seems like wisdom. Hereupon one of the scholars said, "How stupid are the minds of men on earth at this day ! O ! that the disciples of Heraclitus and Democritus were here,—they who weep and laugh at every thing;—what laughter and weeping there would be !" When the assembly broke up, they gave to the three novitates badges of their authority, which were plates of copper, on which were engraven some hieroglyphic characters : with these they took their leave and departed.

#### 694. THE THIRD MEMORABLE RELATION.

Some time after, I was looking towards the city Athenæum, of which mention was made in the preceding memorable relation, and I heard thence an unusual cry ; there was in it something of laughter, and in the laughter something of indignation, and in the indignation something of sadness ; still however the cry was not dissonant, but consonant, because one tone was not heard along with the other, but one was



within the other: in the spiritual world a variety and mixture of affections is distinctly perceived in sound. I inquired what was the matter: they said, "A messenger is arrived from the place, where the new comers from the Christian world first make their appearance, bringing information that he had heard from three persons, that in the world whence they came it was the common belief, that the blessed and happy after death enjoy an absolute rest from all labours; and because administrations, offices, and employments, are labours, they enjoy rest from these engagements also: and as those three persons have been conducted hither by our emissary, and are now standing at the gate, waiting to be admitted, therefore a cry was raised, and they unanimously determined that the strangers should not be introduced into the palladium in Parnassium, as the former were, but into a large hall of audience there, in order to declare what news they brought from the Christian world: and accordingly some deputies have been sent to introduce them with ceremony." Being at that time myself in the spirit, and distances with spirits being according to the states of their affections, and feeling in myself a strong desire to see and to hear what passed amongst them, I seemed to myself present at the place, and saw them introduced, and heard what was said. The elders or the wiser part of the audience sat by the sides of the hall, and the rest in the middle: before the latter was a place where the floor was raised, and hither the three strangers were conducted, with the messenger, and a grand procession of the junior members of the society, through the midst of the hall; and when silence was made, they were saluted by one of the elders present, and asked, "WHAT NEWS FROM EARTH?" They replied, "There is variety of news; but tell us what kind of news, or in relation to what subject do ye inquire?" And the elder answered, "WHAT NEWS FROM EARTH ON THE SUBJECT OF OUR WORLD AND HEAVEN?" They replied, "When we



came first into this world, we were informed that here and in heaven there are administrations, ministries, offices, employments, trades, studies on all subjects of learning, together with wonderful practical acts and works; and yet we imagined that after our removal or translation from the natural world into this which is spiritual, we should be admitted into an eternal rest from all labours; for what are offices and employments but labours?" "Did ye understand," the elder asked, "by eternal rest from labours, eternal inactivity, in which ye should be continually sitting and lying down, without any thing to do, with your bosoms expanded and mouths open, attracting and sucking in successive joys and delights?" "We had some idea of the kind," said the three strangers, smiling courteously. "But," they were answered, "what have joys and delights, and the happiness thence resulting, in common with a state of idleness and inactivity? by idleness and inactivity the mind is enfeebled and contracted, instead of being strengthened and expanded, or, in other words, the man is in a state of death rather than of life. Suppose a person to sit still in the most perfect rest and inactivity, with his hands hanging down, with his eyes fixed on the ground or withdrawn from every object; and suppose him at the same time to be encompassed with an atmosphere of gladness; must it not needs happen, that a lethargy would seize both his head and body, whilst the vital expansion of his countenance would fall, and with relaxed fibres, he would nod and nod, until at last he would tumble to the ground? For what is it that keeps the whole bodily system in its due expansion and tension, but the stretch or tension of the mind? and whence is its stretch or tension, but from employment and work, when the discharge of them is attended with delight? wherefore I will declare to you this piece of news from heaven, That they have there administrations, offices, judiciary proceedings, both in greater and lesser matters, mechanical arts and manufactures." The three strangers, on hearing of



judiciary proceedings in heaven, said, "To what purpose are such proceedings? are not all the inhabitants of heaven inspired and guided by God, so as to know what is just and right? what need then of judges?" "In this world," the elder replied, "we are instructed and learn what is good and true, and also what is just and equitable, in like manner as in the natural world, and this we learn not immediately from God, but mediately by others: besides, every angel, as well as every man, thinks what is true, and does what is good, as from himself, and this, according to the state of the angel, is mixed and not pure: and moreover, there are amongst the angels some of a simple, some of a wise character, and it is the part of the wise to judge and decide as to what is right, when the simple, from their simplicity and ignorance, are doubtful, or depart from it. But as ye are yet but strangers in this world, if it be agreeable to you to attend me into our city, we will shew you all that it contains." Then, accompanied by some of the elder sages, they left the hall of audience; and were introduced first into a large library, which was divided into classes arranged according to the different sciences. The three strangers, on seeing so many books, were astonished, and said, "Are there books too in this world? whence have ye parchment and paper, whence pens and ink?" "We perceive," the elder sages replied, "that whilst ye lived in the former world, ye imagined this world to be empty and void, because it is spiritual, and this may be traced to your having entertained an idea of what is spiritual as abstracted from what is material; and being abstracted from what is material it appeared to you as a *mere nothing*, consequently as empty and void; when yet in this world there is a fullness of all things: here all things are SUBSTANTIAL, and not material, and material things derive their origin from substantial: we who live here are spiritual men, because we are substantial and not material: hence it is, that all



things contained in the natural world are contained also in this world in their perfection, even books and writings, and many things that are not in the natural world." The three strangers, hearing mention made of things SUBSTANTIAL, conceived that it must be so, as well because they saw written books, as because they heard it asserted, that matter, as to its origin, is from substances. For their further confirmation on these points, they were conducted to the houses of the scribes, who transcribed copies from the writings of the wise men of the city; and they inspected the writing, and were astonished at seeing it so neat and elegant. After this they were conducted to the musæums, gymnasia, and colleges, and to the places where they held their literary sports, some of which they called sports of the Heliconides, some sports of the Parnassides, some sports of the Athenaides, and some sports of the virgins of the fountain; they said that the latter were so called, because virgins signify affections of sciences, and every one's intelligence is proportioned to his affection of science: the sports so called were spiritual exercises, and trials of skill. Afterwards they were led about the city to see the rulers, administrators, and their subordinate officers, by whom they were conducted to view several wonderful works executed in a spiritual manner by the artificers. When they had taken a view of all these things, the elder before mentioned again entered into discourse with them on the eternal rest from labours into which the blessed and happy are admitted after death; "Eternal rest," he said, "is not inactivity, for inactivity produceth a universal languor, torpidity, stupor, and sleepiness of the mind, and thence of the whole body, which is a state of death rather than life, much less is it eternal life, which the angels of heaven enjoy: eternal rest then is a rest which prevents and dispels such effects, and causes a man truly to live; but this can be nothing else but what tends to elevate the mind; it is consequently some



employment and work, whereby the mind is put in motion, quickened, and delighted; and these effects are produced according to the use, by which, in which, and for which the work is performed: hence it is, that the whole heaven is regarded by the Lord as a continuity of use, and every angel is an angel in proportion to his use: the delight attending the exercise of use bears the angels along as a favourable current does a ship, causing them to be in eternal peace, and in its rest: this is the meaning of eternal rest from labours. That an angel is quickened or made alive according to the exertion of his mind in the production of use, is very evident from this circumstance, that every one enjoys conjugal love, with its vigour, power, and delights, according to his application to genuine use." When the three strangers were convinced that eternal rest is not inactivity, but the delight attending the performance of some useful work, some virgins came and presented them with pieces of embroidery and net-work, wrought with their own hands; and as the novitiate spirits took their leave, the virgins sung an ode, in which they expressed with angelic melody the affection of useful works with the pleasures it inspires.

#### 695. THE FOURTH MEMORABLE RELATION.

Very many persons at this day, who believe in a life after death, believe too, that in heaven subjects of devotion will engage all their thoughts, and that their lips will express nothing but prayers, and that in devotion and prayer, expressed both in the features of the face and the postures of the body, they shall be always employed in glorifying God; thus that their houses will be so many houses of worship, or sacred chapels, and themselves so many priests of God. But I can testify and assert, that in heaven the holy subjects and rites of the church do not more engage the minds and houses of the inhabitants, than where in the world God is truly honoured and worshipped, although the honour and



worship in heaven are of a purer and more interior nature; but that various matters relating to civil prudence, and rational erudition, are there cultivated in all the perfection of excellence. I was one day raised up into heaven, and introduced into a society consisting of the sophi, or sages, who in old time had distinguished themselves by their learned lucubrations and meditations on subjects of reason, and which at the same time were applicable to use, and who are at present in heaven, because they believed in God, and now believe in the Lord, and loved their neighbour as themselves: then I was introduced to an assembly of them, and there questioned whence I came; so I gave an explanation, and said, "With my body I am in the natural world, but with my spirit in your spiritual world." At this information those angels were rejoiced, and immediately inquired, "What do the people of the world, where thou art with the body, know and understand on the subject of INFLUX?" Then recollecting all that I had heard or read on that subject, whether in the discourses or in the writings of the most distinguished literati, I answered, "They as yet know nothing of any influx from the spiritual world into the natural, but only of an influx of nature into natural objects, as of the influx of heat and light from the sun into animate bodies, and also into trees and shrubs, causing each to become living, and on the other hand, of an influx of cold into the same things, causing their torpor and death; they have, besides, some knowledge of an influx of light into the eyes so as to produce vision, of an influx of sound into the ears producing the sense of hearing, and of an influx of odour into the nostrils, whence cometh smelling, &c. Moreover, the learned of the present times reason differently as respects the influx of the soul into the body, and of the body into the soul, and on this subject are divided between these three opinions, whether the influx be of the soul into the body, which they call occasional, as being excited by the occasional incidence



of objects upon the bodily senses ; or whether influx be of the body into the soul, which they call physical, because objects strike upon the senses, and from them are conveyed to the soul ; or whether influx be simultaneous, and instantaneous into the body and soul at the same time, which they call a pre-established harmony. Nevertheless the favourers of each of these opinions confine their notions of influx within the sphere of nature ; some supposing the soul to be a particle or drop of æther, some that it is a globule or spark of heat and light, some that it is a kind of *ens* concealed in the brain : according to each of these suppositions they speak of the soul as something spiritual, but then by spiritual they mean a something natural in a state of greatest purity ; for knowing nothing about the spiritual world, and its influx into the natural, they rest within the sphere of nature, ascending and descending, and soaring aloft therein, like eagles in the atmosphere : when yet grovelling as they do in nature, and never rising above it, they are like the inhabitants of an island in the sea, who know not that there is any other country beside their own ; or they are like fish in a river, which know not that there is above the water such an element as air : on this account when they hear mention of a world distinct from their own, inhabited by angels and spirits, and that all influx into men, and also the interior influx into trees, is from that world, they stand astonished, as if they heard some visionary narrations about spectres, or the idle tales of astrologers. Except the philosophers, other inhabitants of the world, where I am in the body, think and talk of no other kind of influx, than of an influx of wine into glasses, or influx of meat and drink into the stomach, and of taste into the tongue, and possibly also of an influx of air into the lungs, and the like ; but when they are told of an influx of the spiritual world into the natural, they immediately say, “ Be it so ; what matters it to us, and of what use is it to be assured that it is so ? ” Thus



they get rid of the subject, and afterwards when they speak on what they have heard of such influx, they sport and trifle with it, as children play with marbles.

Afterwards I discoursed with those angels on the wonderful phænomena which exist from the influx of the spiritual world into the natural; particularly on the subject of caterpillars during their change into butterflies, and also on bees and drones, silk-worms, and likewise spiders; informing them, that the inhabitants of the earth ascribe such phænomena to the sun's light and heat, and consequently to nature, and, what had often surprized me, they confirm themselves by these things in favour of nature, and by such confirmation bring sleep and death over their minds, and become atheists. After this I related to them some extraordinary particulars respecting vegetables, how all of them successively grow in a regular process from their seed, even to the production of new seeds, just as if the earth knew how to dispose and accommodate her elements to the prolific principle of the seed, and from thence bring forth a bud, dilate that into a stem, and from the stem emit branches, and clothe these with leaves, and afterwards adorn them with flowers, and from the interiors of the flowers form the initiamment of fruits, then bring them to perfection, and by means of these, in order to continue the kind, produce new seeds as a new offspring. These wonderful phænomena however, as they are continually observed, and return at stated seasons, and so become familiar, customary, and common, are not regarded by mankind on earth as wonders, but as mere effects of nature; and the only reason for this is, that they are ignorant of the existence of any spiritual world, and that this world, operates from within, and acts on all and every thing which is in the world of nature, and on its earth, just as the human mind operates and acts upon the senses and motions of the body, and that all the parts of nature are but as coats, sheaths, and clothing, which encompass spiritual things, and



proximately produce effects corresponding to the end intended by God the Creator.

696. THE FIFTH MEMORABLE RELATION.

I once prayed to the Lord, that He would permit me to converse with the disciples of ARISTOTLE, and at the same time with those of DESCARTES, and also with those of LEIBNITZ, to the end that I might hear from them their opinions on the intercourse between the soul and the body; and when I had prayed, nine persons presented themselves to my view, three of each class, and ranged themselves about me; the worshippers of Aristotle on the left, the followers of Descartes on the right, and the favourers of Leibnitz behind: at a great distance off, and at considerable intervals of space from each other, appeared three men, as if crowned with laurel, whom I knew, by an influent perception from heaven, to be the three founders of those sects; behind Leibnitz stood one who had hold on the skirt of his garment, and I was told that he was Wolfius. The nine men when they first met, behaved courteously to one another; but presently there arose a spirit from beneath with a torch in his right hand, which he waved before their faces, and then they commenced enemies, three against three, and looked at each other with a stern aspect, for they were seized with the passion of altercation and dispute. The Aristotelians, who were of the schoolmen, began the debate, saying, "Who doth not perceive that objects enter by influx through the senses into the soul, just as a man enters into a room through the door, and consequently that the soul thinks according to such influx? When a lover beholds the mistress of his affections, do not his eyes sparkle, and convey the love of the fair object to his soul? When a heap of money presents itself to the view of the miser, do not all his senses burn at the sight, and transfer their emotion to his soul, exciting there an ardent desire to possess it? And when the vain man hears himself praised, does he not



prick up his ears at the sound, and do not these convey the praises to his soul? Are not these instances, among numberless others, sufficient to demonstrate that the bodily senses are as inlets to the soul, and to establish the doctrine of physical influx, that is, an influx from nature?" To this the Cartesians, who had hitherto stood with their fingers placed beneath their foreheads, in a musing posture, replied as follows; "Alas, you reason from appearances only! Do you not know, that it is not the eye of the lover that admires and desires the beloved object, but his soul? that it is not from any bodily sense that the miser covets the golden heap, but from his soul? and lastly, that it is not from themselves that the ears of the vain man so eagerly listen to the praises of the flatterer, but from the soul? Is it not the perceptive faculty which produces sense? and perception is a faculty not of the organ but of the soul. Shew, if you can, what causes the tongue and lips to speak but thought, or the hands to work but the will; and thought and will belong to the soul. So again, what but the soul makes the eyes see, the ears hear, and gives the other organs the power of feeling, attending, and adverting to objects? From these and many more convincing proofs, every one whose wisdom is elevated above the sensual apprehensions of the body, concludes, that influx proceeds not from the body into the soul, but from the soul into the body, and this we call occasional, and also spiritual influx." After this, the three who were favourers of Leibnitz, and stood behind the other triads, cried out and said, "We have heard and compared the arguments on both sides, and find that in many respects the latter are stronger than the former, and in many others the former are stronger than the latter, and therefore, if agreed to, we will compound the difference:" And being asked how; they answered, "By setting aside all influx from the soul into the body, and also from the body into the soul, and by maintaining a joint consent and instantaneous



operation of both together, which a celebrated author has distinguished by the admirable name of pre-established harmony." Upon this, the spirit appeared again with the torch, but now it was in his left hand, and he waved it behind their heads; on this, all their ideas became confused, and they cried out with one voice, "Neither soul nor body knows which side to take; let us then decide the dispute by casting lots, and abide by that which comes up first." This said, they took three bits of paper, on one of which they wrote PHYSICAL INFLUX, on the second SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY: these they put into the crown of a cap, and appointed one of their number to be the drawer, who putting in his hand, drew out that lot on which was written SPIRITUAL INFLUX; on seeing and reading which, they all said, some with a clear and fluent tone of voice, and others with a faint and indrawn tone, "Let us abide by this, because it came out first." At that instant an angel suddenly appeared, and said to them, "Do not suppose that the lot in favour of spiritual influx came forth by mere chance, but know, that it was by divine direction; for not being able, from the confusion of your ideas, to discern the truth of that doctrine, the very truth thus presented itself to the hand, that so ye might be led to favour it."

#### 697. THE SIXTH MEMORABLE RELATION.

I once observed, not far from me, a singular meteoric phenomenon; I saw a cloud divided into lesser clouds, some of which were of an azure colour, and some opake; and I saw them as it were in collision together: rays, disposed in streaks, which one while appeared pointed like sharp swords, and another while blunt, like broken swords, shone through them: the streaks sometimes darted out against each other, at other times drew themselves back within themselves, just like the swords of actual combatants: thus these lesser clouds of diverse colours appeared as if they were contend-



ing with each other in battle; but this was an illusion. As this meteoric phænomenon was seen at no great distance from me, I lifted up my eyes, and looking attentively, saw some boys, young men, and old men, entering into a house which was built of marble, with a foundation of porphyry, and it was over this house that the above phænomenon appeared; so addressing myself to one who was going in, I asked, "What house is this?" He answered, "It is a gymnasium, where young persons are initiated into various arcana of wisdom." Hearing this, I went in with the rest, being then in the spirit, that is, being in a similar state with the men of the spiritual world, who are called spirits and angels: and lo! within the gymnasium in front appeared a desk, in the middle, benches, and seats round about the sides, and over the entrance, an orchestra; the desk was for the young men who were to give answers to the problem which was to be proposed, the benches were for the auditors, the seats on the sides for those who on former occasions had given wise answers, and the orchestra for the seniors who were to be judges and arbitrators: in the middle of the orchestra was a pulpit, where sat a wise man, whom they called the head-master, who proposed the problems to which the young men in the desk were to give answers. And when they were all assembled, this man arose and said, "I pray you, give an answer now to this problem, and solve it if you can: WHAT IS THE SOUL, AND WHAT IS ITS NATURE AND QUALITY?" On hearing this problem all were surprized, and began to murmur, and some of the auditors on the benches exclaimed, "What man, from the Saturnian age down to the present time, has been able, by any rational thought, to see and conceive what the soul is, and much less its nature and quality? Is not this a subject above the sphere of all human understanding?" But reply was made from the orchestra, "It is not above the understanding, but within its sphere, and open to its apprehension; so let the problem be answered." Then the



young men who were appointed for that day to ascend the desk, and reply to the question, arose; they were five in number, who had been examined by the seniors, and found to be possessed of sagacity and discernment: when the problem was proposed, they were sitting on sofas by the side of the desk; they ascended in the order in which they sat, and each, when he ascended, put on a tunic of silk, of an opaline colour, and over it a gown of soft wool, in which flowers were interwoven, and on his head a cap, on the top of which was a bunch of roses encircled with small sapphires. And I saw the first youth, thus clad, ascending the desk, and he thus began, "What the soul is, and what is its nature and quality, is a mystery hidden amongst the deep secrets of God, which has never been revealed to any one from the day of creation; this indeed has been discovered, that the soul resideth in man as a queen, but where she keeps her court, is, among the learned, a matter of mere conjecture; some have supposed it to be in the small tubercle between the cerebrum and cerebellum, which is called the pineal gland, and there they have fixed the soul's habitation, from observing that the whole man is governed by those two spheres of the brain, and that these again are regulated by that tubercle; whatsoever then regulates the brains at pleasure, must also regulate the whole man from head to foot." And he added, "Hence this account was received as true, or probable, by many in the world, but in the course of this century it has been rejected as groundless." When he had thus ended, he took off his gown, his tunic, and cap, which the second of the appointed speakers put on, and then ascending the desk, thus delivered his sentiments concerning the soul: "What the soul is, and what is its nature and quality, are points utterly unknown both in heaven and in the world; this only is known, that it is, and that it is in man, but in what part of man is a matter of conjecture; it is clear however, that it is in the head, for there the under-



standing thinks and the will intends, and in the fore-part of the head, that is, in the face, the five sensories are situated, and both the former and the latter receive their life from the soul only, which resides within the head : but where it may have its immediate residence, I dare not take upon me to determine ; at one time, however, I agreed with those who assign it a seat in the three ventricles of the cerebrum ; at another I incline to favour those who fix it in the *corpora striata* ; sometimes those who fix it in the medullary substance of each sphere of the brain ; sometimes those who fix it in the cortical substance ; and sometimes those who fix it in the *dura mater* ; for arguments, and those too of weight, have been urged in favour of each of these opinions. The arguments in favour of the three ventricles of the cerebrum, were, that those ventricles are the receptacles of the animal spirits, and of all the lymphatic juices of the cerebrum : the arguments in favour of the *corpora striata* were, that they form the *medullæ*, by which the nerves are emitted and branch out, and by which both spheres of the brain are continued into the spine, and that from both these, that is, both the *medulla oblongata* and *medulla spinalis*, the nervous fibres shoot forth, which serve for the contexture of the whole body : the arguments in favour of the medullary substance of both spheres of the brain were, that that substance is a collection or congeries of all the fibres, which are the rudiments or initiaments of the whole animal frame : the arguments in favour of the cortical substance were, that in that substance are contained the first and ultimate ends, and consequently the origins of all the fibres, and thereby of all the senses and motions : the arguments in favour of the *dura mater* were, that it is the common covering of both spheres of the brain, whence it is extended by a kind of continuity over the heart, and over the viscera of the body. With relation to myself, I am undetermined which of these opinions is the most probable, and so request to leave the



matter to your judgment and decision." Thus saying, he descended from the desk, and pulling off his gown, his tunic, and cap, he gave them to a third, who, mounting the desk, began as follows: "How little qualified is a youth like myself for the investigation of so sublime a theorem! I appeal to the learned persons in the seats on each side; I appeal to you wise ones in the orchestra; nay, I appeal to the angels of the highest heaven, whether any person, by the light of his own reason, can form to himself any idea of the soul: nevertheless I, like others, can form conjectures about the place of its residence in man, and my conjecture is, that it resideth in the heart, and thence in the blood. Now, I ground my conjecture on this circumstance, that the heart with its blood rules both the body and the head; for it sends forth the large vessel called the *aorta* into the whole of the body, and vessels called *carotids* into the whole of the head; hence it is universally agreed, that the soul, from the heart, by means of the blood, supports, nourishes, and gives life to the whole organical system of both body and head. As a corroboration of this position it may be urged, that in Holy Scripture so frequent mention is made of the soul and heart, as for instance, 'Thou shalt love God with all thy soul, and with all thy heart;' and 'God createth in man a new soul and a new heart,' Deut. vi. 5, chap. x. 12, chap. xi. 13, chap. xxvi. 16, Jerem. xxxii. 41, Matt. xxii. 37, Mark xii. 30, 33, Luke x. 27, besides other passages, particularly Levit. xvii. 11, 14, where it is said expressly that the blood is the soul of the flesh." At these words the cry of "Learned! Learned!" was heard in the assembly, proceeding from some canons or regular priests. When the cry had ceased, a fourth speaker, putting on the garments of the former, ascended the desk, and thus began: "I also am inclined to suspect, that not a single person can be found of so refined and penetrating a genius, as to be able to discover what the soul is, and what is its nature and quality; wherefore I am



of opinion, that in attempting to make such a discovery, all refinement and penetration will be exhausted with fruitless labour : still however I have from my early years continued firm in the opinion of the ancients, that the soul is in the whole, and in every part of man, and consequently that it is both in the head and in all its parts, and the body and all its parts, and that it is an idle conceit of the moderns to fix its residence in any one particular spot, without admitting it to extend every where : besides, the soul is a spiritual substance, and so falls not under the predicates of extension or place, but only of habitation and impletion : moreover, when the soul is named, is not the idea of life generally suggested ? and who doth not allow, that life is in the whole and in every part ?” These sentiments were favourably received by a great part of the audience. Next rose up a fifth speaker, who putting on the oratorical robes, and mounting the desk, thus delivered himself : “I shall not waste your time and my own in determining the place of the soul’s residence, whether it be confined to some particular part, or every where diffused throughout the whole, but from my mind’s storehouse I will communicate to you the sentiments I have embraced in relation to the proposed inquiry, ‘What is the soul, and what is its nature and quality ?’ The general idea concerning the soul is, that it is a pure somewhat, which may be likened to æther, or to air, or to wind, animated by a vital principle within it, in consequence of the rationality which man enjoys above the beasts. This too is my opinion, which I have founded on this circumstance, that man at his decease is said to breathe forth, or emit, his soul or spirit ; hence also the soul, in its state of life after death, is supposed by some to be such breath or vapour, animated by a cogitative life, which is called soul ; and what can the soul be else ? But as I heard it declared from the orchestra, that this problem concerning the soul, its nature and quality, is not above the understand-



ing, but within its sphere and apprehension, I intreat and beseech you who sit in that exalted station, to unfold to us this eternal mystery." Then the elders in the orchestra, turned their eyes towards the head-master that had proposed the problem, who understood, by their signs, that they wished him to descend, and unfold it to the audience; so he instantly quitted the pulpit, passed through the crowd, and mounted the desk, and there stretching out his hand, he thus began: "May I bespeak your attention? Who does not believe that the soul is the inmost and most subtile essence of man? but what is an essence without a form, but a mere mental abstraction? wherefore the soul is a form; but what sort of a form I shall now proceed to describe: It is a form of all things belonging to love, and of all things belonging to wisdom; all things belonging to love are called affections, and all things belonging to wisdom are called perceptions, and these from the former, and thus together with them, constitute one form, in which are contained things innumerable in such an order, series and coherence, that they may be called a one; and they may be called a one for this reason, that nothing can be taken away thence, nor any thing added, but the quality of the form is wholly changed. What is the human soul but such a form? Are not all things of love, and all things of wisdom, the essentials of that form? and are not all these with man in his soul, and by derivation from the soul in his head and body? Ye are called spirits and angels, and ye supposed in the world that spirits and angels are like mere wind, or æther, and thus mere rational and animal minds (*mentes et animi*), but now ye see clearly, that ye are truly, really, and actually men, who, during your abode in the world, lived and thought in a material body, and were aware that it is not the material body which lives and thinks, but that life and thought must originate in a spiritual substance in that body, and this ye called soul, whose form ye were then ignorant of, but now ye have seen and



continue to see it ; ye all are souls, of whose immortality ye have heard, thought, said, and written so much ; and because ye are forms of love and wisdom from God, therefore ye cannot die to all eternity. The soul is, therefore, a human form, from which nothing can be taken away, and to which nothing can be added, and it is the inmost of all forms in the whole body ; and as the forms, that are without, receive from the inmost both their essence and form, therefore ye are, as ye appear both to yourselves and us, souls ; in a word, the soul is the real man, because it is the inmost man, on which account its form is the human form in all its fulness and perfection ; nevertheless it is not life, but the proximate receptacle of life from God, and thus the habitation of God." At these words, many expressed their approbation, but some said, " We will consider of it." I then departed and went home ; and lo ! over the gymnasium, instead of the former meteoric appearance, there was seen a white cloud without the streaks or rays that seemed to combat with each other, which cloud, penetrating through the roof, entered the building and enlightened the walls ; and I was informed that they saw some pieces of writing upon them, and this among others : "*Jehovah God breathed into man's nostrils the BREATH OF LIVES, and man became a LIVING SOUL,*" Genesis ii. 7.



## CHAP. XIII.

## OF THE HOLY SUPPER.

I. THAT IT IS IMPOSSIBLE FOR ANY ONE, WITHOUT AN ACQUAINTANCE WITH THE CORRESPONDENCES OF NATURAL THINGS WITH SPIRITUAL, TO KNOW THE USES AND BENEFITS OF THE HOLY SUPPER.

698. **T**HIS was in part unfolded in the chapter on BAPTISM, where it was shewn, that without a knowledge of the spiritual sense of the Word, it is impossible to know what the two sacraments, baptism and the holy supper, imply and effect, see n. 667 to 669. Here, instead of saying “without knowledge of the spiritual sense of the Word,” we say “without an acquaintance with the correspondences of natural things with spiritual, “which amounts to the same, since the natural sense of the Word is changed into the spiritual by correspondences in heaven; hence it is that those two senses mutually correspond; whosoever therefore is acquainted with correspondences, may know the spiritual sense of the Word. The meaning and nature of correspondences may be seen explained in the chapter on the HOLY SCRIPTURE, from the beginning to the end, and likewise in the EXPLICATION OF THE DECALOGUE, from the first to the last commandment, and particularly in the APOCALYPSE REVEALED.

699. What true Christian does not acknowledge the sanctity of the two sacraments of baptism and the holy supper? yea, further, that they are the most holy institutions of



worship in the Christian church? but yet who has heretofore known in what their peculiar sanctity consists, or whence it is derived? In the institution of the holy supper, according to the natural sense, we learn nothing more than that the flesh of Christ is given us to eat, and His blood to drink, and that the bread and wine are taken in lieu of them: but who from this can frame any other idea of the sanctity of this sacrament, but that it consists solely in having been commanded by the Lord? Accordingly, some very learned writers in the Christian church have maintained, that it is made a sacrament, and acquireth its sanctity, by the form of words used in the consecration of the elements. But as this origin of its sanctity does not fall within the scope of the understanding, nor appear in the elements or symbols used in the sacrament, but only enters the memory, therefore many people frequent this ordinance with no other notion about it, but that it tends to the forgiveness or remission of their sins; some again, that it is a means of sanctification; some, that it strengthens their faith, and thus also promotes their salvation: but they who think lightly of this ordinance, frequent it merely in compliance with custom, and because they have been taught to do so from their early years; others again, because they can discern no reason or meaning in it, never frequent it; while persons of a profane turn reject it entirely, saying within themselves, "What is it but a mere form and ceremony, which hath acquired a sanctity from the authority of the clergy? for what is there to be received, except common bread and wine? and what a strange fiction is it to suppose that the body of Christ which hung upon the cross, and His blood which was then shed, are distributed along with the bread and wine to the communicants?" Not to mention other scandalous suggestions.

700. Such ideas of this most holy sacrament are at this day generally entertained throughout all Christendom,



solely because they coincide with the literal sense of the Word, and the spiritual sense, by which alone the uses and benefits of the holy supper can be truly discerned, has hitherto remained unknown, for until now it has never been revealed. The reason why this spiritual sense is now first revealed, is, because prior to this, Christianity existed but in name, and at best but as a kind of shadow in certain individuals; for mankind have not heretofore approached and worshipped the Saviour Himself, as the only God, in whom is the Divine Trinity, immediately, but only mediately, which is, in fact, not to approach and worship, but only to honour and respect as a cause for whose sake salvation is given to man; and this is not making Him the essential cause, but the mediatory cause, which is below the essential cause, and extrinsic to it. But as true Christianity is now first beginning to dawn, and a new church, which is meant by the New Jerusalem in the Revelation, is now being instituted by the Lord, in which God the Father, the Son, and the Holy Spirit are acknowledged as One, because they are in One Person, it has therefore pleased the Lord to reveal the spiritual sense of the Word, to the intent that this church may be admitted into the real use and benefit of the two sacraments, baptism and the holy supper; which intent is fulfilled, when the members of this church perceive with their spiritual eyes, that is, with their understandings, the sanctity concealed in it, and apply it to themselves by those means which the Lord has taught in His Word.

701. The sanctity of the sacrament, of which we are now speaking, without an opening of the spiritual sense of the Word, or what is the same thing, without a revelation of the correspondences of natural things with spiritual, can no more be inwardly known and acknowledged, than a treasure can be known whilst it lies hid in a field; for then the field is held in no higher estimation than any common field; but when it is discovered that there is a treasure there, then it



is esteemed of great value, and the owner begins to reckon much upon the riches that he shall draw from it, especially when he learns that the treasure concealed in it is of a price infinitely exceeding that of gold. Abstracted from the spiritual sense, this sacrament is like a house that is shut up, but full of cabinets and caskets of valuable treasures, which is passed by like any other house in the street; and yet, as it was built by the clergy, with walls of marble, and its roof is covered with plates of gold, the eyes of all passengers are attracted to behold it, and they pass much praise and commendation on its beauty; the case however is altered when this house is opened, and every person is permitted to enter, and the keeper of the treasures freely distributes them, imparting them to some as a loan, to others as a gift, to each according to his worth: we speak of the treasures being imparted as a gift, because they are inexhaustible, and are continually renewed; even so it is with the Word as to its spiritual riches, and with the sacraments as to their celestial contents. The sacrament of which we are now speaking, without a revelation of the inward sanctity concealed in it, appears like common river sand, in which there is a great abundance of gold dust that escapeth common observation; but when the inward sanctity is revealed, it is then like the gold when collected and melted down into a mass, and cast into divers beautiful forms. This sacrament, whilst its sanctity is undiscovered and unseen, may be compared also with a box or chest, made of beech or poplar wood, in which are contained diamonds, rubies, and many other precious stones, arranged in exact order; who does not hold that box or chest in estimation, when he is informed of the valuable things which it contains, and especially when he has a sight of them, and when they are distributed freely as gifts? This sacrament, whilst its correspondences with heaven are unrevealed, and the heavenly things wherewith it correspondeth are unseen, may



be compared to an angel appearing in the world amongst men in a common garb, who would only be respected according to his dress ; but how would the case be changed when he was discovered to be an angel, and when angelic wisdom was heard to flow from his tongue, and wonderful effects were seen to flow from his actions ! The difference between the mere affirmation of sanctity and its demonstration to the sight, may be illustrated by the following case, which happened in the spiritual world : There was read an epistle written by Paul, whilst he sojourned here on earth, but of which he was never publicly known to be the author ; this epistle was, at first, held cheap and disregarded by the hearers, but when it was discovered that it was one of Paul's epistles, it was received with joy, and its contents were adored. Hence it appeared plain to me, that the mere affirmation of sanctity respecting the Word and the sacraments, when made by clergymen of rank and dignity in the church, impresseth indeed an idea of sanctity, but far different from what is impressed when the real sanctity itself is discovered, and made manifest to the sight, as in the revelation of its spiritual sense ; for thus external sanctity is rendered internal, and what was only assertion becomes acknowledgment. This is the case too with the sanctity of the sacrament of the holy supper.

II. THAT AN ACQUAINTANCE WITH CORRESPONDENCES SERVES TO DISCOVER WHAT IS MEANT BY THE FLESH AND BLOOD OF THE LORD, AND THAT THE SAME IS SIGNIFIED BY THE BREAD AND WINE ; NAMELY, THAT BY THE FLESH OF THE LORD, AND BY THE BREAD, IS UNDERSTOOD THE DIVINE GOOD OF HIS LOVE, AND LIKEWISE ALL THE GOOD OF CHARITY, AND THAT BY THE BLOOD OF THE LORD, AND BY THE WINE, IS UNDERSTOOD THE DIVINE TRUTH OF HIS WISDOM, AND LIKEWISE ALL THE TRUTH OF FAITH ; AND THAT BY EATING IS SIGNIFIED APPROPRIATION.



702. As the spiritual sense of the Word is at this day revealed, and together with it the science of correspondences, these being the mediatory links which connect the spiritual sense of the Word with the natural, we shall here but just adduce some passages from the Word, which clearly shew what is meant by flesh and blood, and by bread and wine, in the holy supper. But in the first place some account shall be premised of the institution of this sacrament by the Lord, together with His doctrine concerning His flesh and blood, and concerning the bread and wine.

703. THE INSTITUTION OF THE HOLY SUPPER BY THE LORD. "*Jesus kept the passover with His disciples, and when the even was come, he sat down with them; and as they did eat, Jesus took BREAD, and blessed it, and brake, and gave to His disciples, saying, Take, eat, this is MY BODY. And he took the CUP, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is MY BLOOD, the blood of the New Testament, which is shed for many,*" Matt. xxvi. 26, 27, 28, Mark xiv. 22, 23, 24, Luke xxii. 19, 20.

THE DOCTRINE OF THE LORD CONCERNING HIS FLESH AND HIS BLOOD, AND CONCERNING BREAD AND WINE. "*Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man will give unto you. Verily, verily, I say unto you, Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven; for the bread of God is He who came down from heaven, and giveth life unto the world. I am the bread of life, he that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst. I am the bread which came down from heaven. Verily, verily, I say unto you; he that believeth in Me hath eternal life; I am the bread of life. Your fathers did eat manna in the wilderness, and are dead; this is the bread which came down from heaven, that a man may eat thereof and not die. I am*



*the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread which I will give is My flesh, which I will give for the life of the world. Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him,"* John vi. 27, 32, 33, 35, 41, 47, 48, 49, 50, 51, 53, 54, 55, 56.

704. Every one who has received any illustration from heaven, may perceive plainly in himself, that by flesh, in these passages, is not meant flesh, nor by blood, blood; but that in the NATURAL SENSE they both mean the passion of cross, in remembrance of which they were to be received; wherefore the Lord said, when He instituted this supper as a conclusion of the Jewish, and a beginning of the Christian passover, "*Do this in remembrance of Me,*" Luke xxii. 19, 1 Cor. xi. 24, 25. In like manner, it must be plain, that by bread is not meant bread, nor by wine, wine, but that in the NATURAL SENSE they signify the like as flesh and blood, namely, His passion of the cross; for it is written, "*Jesus broke bread, and gave to His disciples, and said, This is My body; and taking the cup, He gave it to them, saying, This is My blood,*" Matt. xxvi. Mark xiv. Luke xxii. for which reason He also calls the passion of the cross, a cup, Mark xiv. 36, John xviii. 11.

705. That spiritual and celestial principles are meant by these four things, flesh, blood, bread, and wine, and that they correspond with these natural things, may appear evidently from the passages in the Word where they are mentioned. That by FLESH, as applied in the Word, some spiritual and celestial principle is meant, is plain from the following passages: "*Come, and gather yourselves together unto the SUP-*



PER OF THE GREAT GOD, *that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great,*" Apoc. xix. 17, 18; and in Ezekiel: "*Gather yourselves on every side to My SACRIFICE that I do sacrifice for you, even a GREAT SACRIFICE upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat to satiety, and drink blood to intoxication, of My SACRIFICE which I have sacrificed for you; and ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war: and I will set My glory among the heathen.*" chap. xxxix. 17 to 21. Who cannot see that flesh in these passages does not mean flesh, nor blood, blood, but spiritual and celestial principles which correspond to these natural things? For otherwise, how unmeaning and strange would be these expressions, that they should eat the flesh of kings, of captains, of mighty men, of horses, and of those that sit on them; and that they should be filled at His table with horses and chariots, with mighty men, and with all men of war; and that they should drink the blood of the princes of the earth, and drink to intoxication! That these expressions relate to the holy supper of the Lord, is very manifest, for it is called the supper of the Great God, and also a great sacrifice. Now as all spiritual and celestial principles bear relation to good and truth, it plainly follows, that by flesh is meant the good of charity, and by blood the truth of faith; and in the supreme sense, the Lord Himself, as to the divine good of His love, and the divine truth of His wisdom. Spiritual good is likewise signified by flesh in these words in Ezekiel: "*I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and I will give them a heart of flesh,*" chap. xi. 19, chap. xxxvi. 26; by heart, in the Word, is sig-



nified love, hence the love of good is meant by a heart of flesh. Moreover it appears from the signification of bread and wine, which will be given presently, that good and truth, each of them spiritual, are meant by flesh and blood, for the Lord declares, that His flesh is bread, and His blood is wine.

706. The reason why the divine truth of the Lord and of His Word is signified by His blood, is, because the divine good of His love is spiritually meant by His flesh, and these two, divine love and divine truth, are united in the Lord. It is acknowledged that the Lord is the Word; and there are two principles to which all the contents of the Word bear relation, divine good and divine truth; suppose then the Word to be substituted for the Lord, it is evident that these two principles are meant by His flesh and blood. That the divine truth of the Lord, or of the Word, is meant by blood, appears from several passages, as where blood is called the blood of the covenant, for a covenant signifies conjunction, and conjunction is effected by the Lord by means of His divine truth: thus it is written in Zechariah, "*By the BLOOD OF THY COVENANT I will send forth thy prisoners out of the pit,*" chap. ix. 11; and in Moses, "*Moses, when he had read the Book of the Law in the ears of the people, sprinkled half of the blood upon the people, and said, BEHOLD THE BLOOD OF THE COVENANT which the Lord hath made with you concerning all these words,*" Exod. xxiv. 3 to 11: "*And Jesus took the cup, and gave it to them, saying, This is My blood, the [blood] of the NEW COVENANT,*" Matt. xxvi. 27, 28, Mark xiv. 24, Luke xxii. 20: by the blood of the New Covenant, or Testament, nothing else is signified but the Word, which is called a Covenant and Testament, both old and new, thus the divine truth contained in it. This being the signification of blood, therefore the Lord gave His disciples wine, saying, This is My blood, and wine signifieth divine truth: hence too it is called, "*the*"



*blood of grapes,"* Gen. xlix. 11, Deut. xxxii. 14. This is yet more evident from the Lord's words, "*Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you; for My flesh is meat indeed, and My blood is drink indeed; whoso eateth My flesh and drinketh My blood, dwelleth in Me, and I in him,*" John vi. 50 to 58: that the divine truth of the Word is here signified by blood is very plain, since it is said, that he who drinketh hath life in Him, and dwelleth in the Lord and the Lord in him; it may be known too in the church, that these effects are produced by divine truth, and a life according to it, and are confirmed by the holy supper. As blood signifies the divine truth of the Lord, which is also the divine truth of the Word, and this is the covenant and testament both old and new, therefore blood was the most holy representative of the Israelitish church, in which all and every rite were correspondences of natural things with spiritual; thus it is written, "*That they should take of the blood of the paschal lamb, and put it on the two side-posts, and on the upper lintel of the door of the houses, wherein they should eat it, lest the plague should come upon them,*" Exod. xii. 7, 13, 22; and again, "*That the blood of the burnt-offering should be sprinkled upon the altar, at its foundation, and upon Aaron, and upon his sons, and upon their garments,*" Exod. xxix. 12, 16, 20, 21, Levit. i. 5, 11, 15, chap. iii. 2, 8, 13, chap. iv. 25, 30, 34, chap. viii. 15, 24, chap. xvii. 6, Deut. xii. 27; and also, "*upon the vail, which was over the ark, upon the mercy-seat, and upon the horns of the altar of incense,*" Levit. xvi. 12, 13, 14, 15. The like is signified by the blood of the lamb in the Revelation: "*These have washed their robes, and made them white in the blood of the Lamb,*" chap. vii. 14: "*There was war in heaven, Michael and his angels fought against the dragon, and they overcame him by the blood of the Lamb, and by the word of their testimony,*" chap. xii. 7, 11; for it cannot be conceived that



Michael and his angels overcame the dragon by any other means than by the divine truth of the Lord in the Word; indeed the angels in heaven cannot think of any blood, nor do they think of the Lord's passion, but of divine truth, and of His resurrection; so that when man thinks of the Lord's blood, the angels perceive the divine truth of His Word, and when man thinks of the Lord's passion, they have a perception of His glorification, and at the same time of his resurrection only: that this is the fact, it has been given to me to know by long experience. That blood signifies divine truth, is further evident from these words in David: "*God shall preserve the souls of the needy, and precious shall their blood be in his sight; they shall live, and He shall give them of the gold of Sheba,*" Psalm lxxii. 13, 14, 15, 16: the blood of the needy that is precious in the sight of God, signifies the divine truth that is in them; and the gold of Sheba is the wisdom thence derived. So in Ezekiel: "*Assemble yourselves to a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood, and ye shall drink the blood of the princes of the earth to intoxication; so will I set My glory among the nations,*" chap. xxxix. 17 to 21: the prophet here speaks of the church which the Lord was about to institute amongst the gentiles; and it has been shewn just above, that by blood in this passage cannot be meant blood, but divine truth derived from the Word, to be revealed to the gentiles.

707. That BREAD has the like signification as flesh, appears clearly from the Lord's words: "*Jesus taking BREAD, brake it and gave it to them, saying, This is My body,*" Matt. xxvi. Mark xiv. Luke xxii. and again: "*The BREAD which I will give is My flesh, which I will give for the life of the world,*" John vi. 51: again He saith, "*That He is the BREAD OF LIFE, and that whosoever eateth of this BREAD SHALL LIVE FOR EVER,*" John vi. 48, 51, 58. This bread also is what is meant by the sacrifices, which are



called bread in the following passages : “ *The priest shall burn it upon the altar, it is the BREAD OF THE OFFERING MADE BY FIRE unto Jehovah,*” Levit. iii. 11, 16 : “ *The sons of Aaron shall be holy unto their God, and not profane the name of their God, for the offerings of Jehovah made by fire, and the BREAD OF THEIR GOD do they offer. Thou shalt sanctify him therefore, for he offereth the BREAD OF THY GOD. Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the BREAD OF HIS GOD,*” Levit. xxi. 6, 8, 17, 21 : “ *Command the children of Israel, and say unto them, My offering and MY BREAD FOR MY SACRIFICES MADE BY FIRE, FOR AN ODOUR OF REST, shall ye observe to offer unto Me in their due season,*” Numb. xxviii. 2 : “ *The soul which hath touched any unclean thing, shall be unclean until the evening: he shall not eat of the holy things, unless he wash his flesh with water; afterwards he shall eat of the holy things, because IT IS HIS BREAD,*” Levit. xxii. 6, 7 : to eat of the holy things was to eat the flesh of the sacrifices, which is here also called bread; so also in Malachi, chap. i. 7. The same was signified by the MEAT OFFERINGS used in the sacrifices, which consisted of the flour of wheat, and consequently were bread, Levit. ii. 1 to 11, chap. vi. 6 to 14; and in other places; the same also by the BREAD laid on the table in the tabernacle, which was called the shew-bread, Exod. xxv. 30, chap. xl. 23, Levit. xxi. 5 to 10. That by bread is not meant natural bread, but heavenly bread, is plain from these words : “ *Man doth not live by bread alone, but by every word which proceedeth out of the mouth of Jehovah doth man live,*” Deut. viii. 3 : “ *I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the words of Jehovah,*” Amos viii. 11. Moreover all food in general is meant by bread, Levit. xxiv. 5 to 9, Exod. xxv. 30, chap. xl. 23, Numb. iv. 7. That it means also spiritual food, is evident from these words : “ *Labour*



*not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you,"* John vi. 27.

708. That by WINE the like is meant as by blood, is very clear from the Lord's words: "*Jesus took the CUP, saying, This is My blood,*" Matt. xxvi. Mark xiv. Luke xxii. and also from these: "*He washeth His garments in WINE, and His clothes in the BLOOD OF GRAPES,*" Gen. xlix. 11; this was spoken of the Lord: "*Jehovah of hosts shall make unto all people a feast of fat things, a feast of WINE on the lees,*" Isaiah xxv. 6; this was spoken of the sacrament of the holy supper which was to be instituted by the Lord. So again: "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy WINE without money,*" Isaiah lv. 1. By the JUICE OF THE VINE, which they should drink new in the kingdom of heaven, Matt. xxvi. 29, Mark xiv. 25, Luke xxii. 17, 18, nothing else is signified but the truth of the new heaven and the new church; for which reason the church in many parts of the Word is called a VINEYARD, as in Isaiah v. 1, 2, 4, Matt. xx. 1 to 13; and the Lord called Himself the TRUE VINE, and such as are ingrafted in Him the BRANCHES, John xv. 1, 5; not to mention several other passages.

709. From what has been said it may now plainly appear what is meant by the flesh and blood of the Lord, and by bread and wine, in their triple sense, natural, spiritual, and celestial. Every one who has been born in a Christian country, and educated under a sense of religion, may know, or if he does not know, may learn, that there are both natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but that spiritual nourishment is for the soul; for Jehovah the Lord saith in the book of Moses, "*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of*



*Jehovah doth man live,*" Deut. viii. 3: now as the body dies, and as it is the soul which lives after death, it follows, that spiritual nourishment is for eternal salvation. Who cannot hence discern, that these two kinds of nourishment ought not to be confounded together, for where this is the case a man can form to himself no other ideas of the flesh and blood of the Lord, and of the bread and wine, than such as are natural and sensual, which are material, corporeal, and carnal; and these must needs suffocate all spiritual ideas on this most holy sacrament. If however there be any one so simple that he cannot think of any thing with his understanding but what he sees with his eyes, I would advise him when he comes to the holy supper, and receives the bread and wine, and hears them called the body and blood of Christ, to think with himself, that it is the most holy act of worship, and then to reflect upon the sufferings of Christ, and His love for man's salvation; for He saith, "*Do this in remembrance of Me,*" Luke xxii. 19; and again, "*The Son of Man came to give His life a ransom for many,*" Matt. xx. 28, Mark x. 45; "*I lay down My life for the sheep,*" John x. 15, 17.

710. This also may be illustrated by various comparisons. Who does not remember and love that person, who from the zeal of love to his country fights against its enemies, and by the loss of his own life rescues his fellow citizens from the yoke of slavery? And who does not remember and love that person, who seeing his fellow-citizens in extreme want, and reduced by famine to the brink of death, moved with compassion, brings forth all his silver and gold from his house, and freely distributes it among them? Who again does not remember and love that person, who from a principle of love and friendship, takes the one only lamb that he hath, and kills it, and sets it before his guests? not to mention other cases of a like description.



III. THAT BY UNDERSTANDING WHAT HAS BEEN SAID ABOVE, IT MAY CLEARLY BE COMPREHENDED, THAT THE HOLY SUPPER CONTAINS, BOTH UNIVERSALLY AND SINGULARLY, ALL THINGS OF THE CHURCH, AND ALL THINGS OF HEAVEN.

711. It was shewn in the foregoing article, that the Lord Himself is in the holy supper, and that the flesh and bread are Himself as to the divine good of love, and that the blood and wine are Himself as to the divine truth of wisdom; so that there are three principles involved in the holy supper, the Lord, His divine good, and His divine truth. Since then the holy supper includes and contains in it these three principles, it follows, that it also includes and contains the universals of heaven and of the church; and whereas all singulars depend on universals, as the contents depend on the things which contain them, it also follows, that the holy supper includes and contains all the singulars of heaven and of the church. Hence it now first appears, that as the divine good and divine truth, each from the Lord, and the Lord, are meant by His flesh and blood, and in like manner by the bread and wine, therefore the holy supper contains, both universally and singularly, all things of heaven and the church,

712. It is also known, that the essentials of the church are three, namely, God, charity, and faith, and that all things in the church have reference to these three as to their universals. This agrees with what has been just observed, for God in the holy supper is the Lord, charity is divine good, and faith is divine truth. What else is charity but the good which a man does from the Lord? and what else is faith but the truth which a man believes from the Lord? Hence it is, that there are in man, as to his internal, three constituents, the soul or mind, the will, and the understanding: these three are the respective receptacles of those three universals; the soul or mind is the receptacle of the Lord,



for thence it lives; the will is the receptacle of love or good, and the understanding is the receptacle of wisdom or truth; wherefore all and every thing in the soul or mind not only bear reference to those three universals of heaven and the church, but even proceed from them; for say, what is there proceeding from man, which doth not contain his mind, his will, and his understanding? and in case one of the three were taken away, what would man be but a mere lifeless trunk? In like manner, as to his external, there are three things in man to which also all and every thing bear reference, and on which they depend, namely, the body, the heart, and the lungs; and these three externals correspond to the three internals above mentioned, the body to the soul or mind, the heart to the will, and the lungs or respiration to the understanding. That there is such a correspondence, has been fully shewn above. Thus then all and every thing in man, both as to universals and singulars, were formed to be the receptacles of those three universals of heaven and of the church: the reason is, because man was created an image and likeness of God, consequently, to be in the Lord, and the Lord in him.

713. On the other hand, there are three opposites to these universals, namely the devil, evil, and the false; the devil, by whom hell is meant, is in opposition against the Lord, evil is in opposition against good, and the false in opposition against truth: these three constitute a one, for where the devil is, there also is evil, and the false therein originating. These three also contain, both as to universals and singulars, all things of hell, and also all things of the world, which are contrary to heaven and the church. But as they are opposites, therefore they are altogether separate, and still they are kept together in connection by a wonderful subjection of all hell under heaven, of evil under good, and of the false under truth; on which subjection more may be seen in the work ON HEAVEN AND HELL.



714. In order that singulars may be kept together in their order and connection, it is necessary that there should be universals from which they exist, and in which they subsist; and it is also necessary that they should bear relation to their universals by a kind of image, or otherwise the whole would perish with the parts: it is this relation which is the cause of the conservation of all things in the universe from the first day of creation to the present time, and will continue so to do to future ages: that all things in the universe bear relation to good and truth, is generally known; the reason is, because all things were created by God from or out of the divine good of love by the divine truth of wisdom; take whatever you please, whether animal, vegetable, or mineral, not one can be found which does not bear the marks of some kind of relationship to those three universals.

715. Since then divine good and divine truth are the most universal of all the constituents of heaven and the church, therefore Melchizedeck also, who represented the Lord, brought forth bread and wine to Abraham, and blessed him; of which Melchizedeck it is thus written: "*Melchizedeck king of Salem brought forth bread and wine to Abraham; and he was priest to the Most High God; and he blessed him,*" Gen. xiv. 18, 19. That Melchizedeck represented the Lord, is evident from these words in David: "*Thou art a priest for ever after the order of Melchizedeck,*" Psalm cx. 4: that these words relate to the Lord, may be seen, Heb. v. 6, 8, 10, chap. vi. 20, chap vii. 1, 10, 11, 15, 17, 21. The reason why he brought forth bread and wine, was, because in these two all the constituents of heaven and the church are included, consequently whatever relates to blessing, in like manner as the bread and wine do in the holy supper.

#### IV. THAT THE LORD IS ENTIRELY PRESENT, WITH THE WHOLE OF HIS REDEMPTION, IN THE HOLY SUPPER.

716. That the Lord is entirely present in the holy supper, both as to His glorified Humanity and the Divinity from



which His Humanity proceeded, is evident from His own most express words. That His Humanity is present in the holy supper, appears from these words: "*Jesus took bread, and brake it, and gave to His disciples, and said, this is My body; and taking the cup He gave it to them, saying this is My blood,*" Matt. xxvi. Mark xiv. Luke xxii. and again: "*I am the bread of life; he that eateth of this bread shall live for ever; the bread which I will give is My flesh; verily, verily, I say unto you, whoso eateth My flesh and drinketh My blood, hath everlasting life, and dwelleth in Me, and I in him,*" John vi. from these words it evidently appears that the Lord is present in the holy supper as to His glorified Humanity. That the Lord is also entirely present as to His Divinity, from which His Humanity proceeded, is evident from this circumstance, that He is the bread which came down from heaven, John vi. now He came down from heaven, with the Divinity, for it is said, "*the Word was with God, and the Word was God; all things were made by Him, and the Word was made flesh,*" John i. 1, 3, 14; and again, "*that He and the Father are one,*" John x. 30: "*that all things that the Father hath are His,*" John iii. 35, chap. xvi. 15; "*that He is in the Father, and the Father in Him,*" chap xiv. 10, 11, &c. It further appears from this consideration, that His Divinity can no more be separated from His Humanity, than the soul can from the body; so that when it is asserted, that the Lord, as to His Humanity, is entirely present in the holy supper, it follows of consequence, that His Divinity, which is the origin of His Humanity, is present also. Now since the Lord's flesh signifies the divine good of His Love, and His blood the divine truth of His Wisdom, it is evident that the Lord, both as to His Divinity and as to His glorified Humanity, is entirely omnipresent in the holy supper, and that consequently it is a spiritual eating and drinking.

717. That the whole of the Lord's redemption is present in the holy supper, is a necessary consequence of what has



been said above; for where the Lord is entirely present, there also is the whole of His redemption; for He, as to His Humanity, is the Redeemer, consequently He is redemption also; and where He Himself is wholly present, nothing of redemption can be absent; on this account all those who worthily approach the holy communion, become His redeemed ones: and since deliverance from hell, conjunction with the Lord, and salvation, are meant by redemption, as will be shewn below in this chapter, and has been fully proved in the chapter on redemption, therefore those fruits and benefits are ascribed to man in the holy supper; not however in the degree that the Lord wills, for from His divine love He is desirous to communicate them all, but in the degree that man receives, and he that receives is redeemed according to the degree of his reception. Hence it appears that the effects and fruits of the Lord's redemption are renewed to those who worthily approach the holy supper.

718. Every man of sound mind has the faculty of receiving wisdom from the Lord, that is of multiplying the truths from which wisdom is formed, to eternity; and likewise of receiving love, that is, of being fruitful in the goods from which love is formed, in like manner to eternity: this perpetual fructification of good, and thence of love, and this perpetual multiplication of truth, and thence of wisdom, are granted to the angels, and also to men who become angels: and since the Lord is Love Itself, and Wisdom Itself, it follows, that man has a capacity of conjoining himself with the Lord, and the Lord with himself, for ever; still however, as man is a finite being, the Lord's Divinity Itself cannot be conjoined with him, but only adjoined to him;\* which circumstance may be illustrated by the case of the eye and the ear, it being impossible for the light of the sun to be conjoined with the eye, or the sound of the air to be conjoined

\* See note above, n. 450, concerning the difference between conjunction and adjunction.



with the ear; they can only be adjoined to them, and thus give them the faculty of seeing and hearing: for man is not life in himself, as the Lord is even as to His Humanity, John v. 26, but only a receptacle of life, and life itself is what is adjoined to man, but not conjoined with him. These observations are added, that it may be more clearly understood, in what manner the Lord, with the whole of His redemption, is entirely present in the holy supper.

V. THAT THE LORD IS PRESENT, AND OPENS HEAVEN, TO THOSE WHO APPROACH THE HOLY SUPPER WORTHILY, AND THAT HE IS ALSO PRESENT WITH THOSE WHO APPROACH UNWORTHILY, BUT DOES NOT OPEN HEAVEN TO THEM; CONSEQUENTLY, THAT AS BAPTISM IS AN INTRODUCTION INTO THE CHURCH, SO IS THE HOLY SUPPER AN INTRODUCTION INTO HEAVEN.

719. Who they are who approach the holy supper worthily, will be shewn in the two following articles, and at the same time who they are that approach unworthily; for when the former are known and distinguished, it will be easy to know the latter by the contrariety of their character. That the Lord is present both with the worthy and the unworthy, is a consequence of His omnipresence both in heaven and in hell, and also in the world, thus with the evil as well as with the good: but with the good, that is, the regenerate, he is present both universally and singularly, for the Lord is in them, and they in the Lord, and where He is, there is heaven: heaven also constitutes the Lord's body, wherefore to be in His body, is to be at the same time in heaven. But the presence of the Lord with those who approach unworthily, is His presence universally, but not singularly, or what amounts to the same, it is His external presence, but not His internal at the same time; and His universal or external presence causes man to live as man, and to possess the faculty of knowing, of understanding, and of speaking rationally from his intellect: for man is born for heaven, and



is therefore spiritual, and is not as a beast, which is natural only; he has the faculty also of willing and of doing whatsoever his intellect is capable of knowing, of understanding, and of uttering rationally; but in case the will refuse obedience to such sentiments of the understanding as are truly rational, which are also intrinsically spiritual, the man then becomes external: wherefore with those who only understand what is true and good, the presence of the Lord is universal and external, but with those who also will and do what is true and good, the Lord's presence is both universal and singular, or both internal and external. They who only understand and talk about what is true and good, are comparatively like those foolish virgins, who had lamps but no oil in them, whereas they who not only understand and talk about what is true and good, but likewise will and practise it, are the wise virgins who went in unto the marriage, whilst the former stood knocking without, but were not let in, Matt. xxv. 1 to 12. Hence it appears, that the Lord is present, and opens heaven to those who approach the holy supper worthily, and that He is also present with those who approach unworthily, but does not open heaven to them.

720. It is not however to be supposed that the Lord shuts heaven against those who approach unworthily, for this He never does against any man during his abode in this world; but the fact is, that man shuts heaven against himself, and that by the rejection of faith and by evil of life: still however he is preserved continually in the possibility of repentance and conversion; for the Lord is continually present with every man, and urgent to be received, agreeably to His own declaration, "*Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in unto him, AND WILL SUP WITH HIM, AND HE WITH ME,*" Rev. iii. 20; the blame therefore lies with man himself, for not opening the door. But it is otherwise after death: then heaven is closed and is not to be opened to those, who to the



end of life have approached the holy table unworthily, for then the interiors of their minds are fixed and determined.

721. That baptism is an introduction into the church, has been shewn in the chapter on baptism; and that the holy supper is an introduction into heaven, is plain from what has been said, if it be well digested and understood. These two sacraments are as it were two gates leading to eternal life; by baptism, which is the first gate, every Christian is initiated and introduced into the doctrines which the church teaches from the Word respecting a future life; all which are so many means to prepare him, and conduct him to heaven. The other gate is the holy supper, through which every one who has suffered himself to be prepared and led by the Lord, is introduced and admitted into heaven. There are no other universal gates but these. The intent and uses of these two sacraments may in this respect be compared with the case of a prince, who is born to the government of a kingdom; he is first introduced to the knowledge of the principles of government, and is then crowned and admitted to the government itself. They may be compared also with the case of a son, the heir to a great estate, who is first instructed in such matters as relate to the right management of his wealth and possessions, and afterwards comes into the actual management and possession. They may be compared too with the case of a house, which is first to be built, and afterwards to be inhabited; and also with a man's education from his infancy till he comes to years of discretion, and with his rational and spiritual life afterwards; one period must needs precede, that the other may be obtained, for it is not possible to attain the latter but by means of the former. These instances may serve to illustrate how baptism and the holy supper are like two gates, through which man is introduced to eternal life, and that after passing through the first gate he comes to a plain, over which he is to run a race, and that the second gate is the goal, where the prize is placed towards



which he directs his course : for the palm is not given till the race is run, nor the prize adjudged till the contest is decided.

VI. THAT THEY APPROACH THE HOLY SUPPER WORTHILY, WHO ARE UNDER THE INFLUENCE OF FAITH TOWARDS THE LORD, AND OF CHARITY TOWARDS THEIR NEIGHBOUR, THUS, WHO ARE REGENERATE.

722. That God, charity, and faith, are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived, by every Christian who attends to the Word. Reason itself, if it be under any spiritual influence, teaches, that without the acknowledgment of a God no man can have either any religion, or any principle in him that constitutes the church; wherefore whosoever cometh to the holy supper without acknowledging a God, profanes it; for he sees with his eyes the bread and wine, and tastes them with his tongue, but at the same time his mind thinks to itself, "What is all this but a mere juggle? For in what do these differ from similar food at my own table? And yet I must needs attend the holy supper, lest I draw upon me the censure of the clergy, and incur the imputation of atheism, esteemed so disgraceful by the vulgar." That, after the acknowledgment of a God, charity is the next means for making a worthy communicant, is plain both from the Word, and also from the exhortations that are read in every Christian church, previous to the celebration of the holy supper. It is first plain from the WORD, because, "*the first and great commandment is this, to love God above all things, and our neighbour as ourselves,*" Matt. xxii. 34 to 39; and Paul saith, that "*there are three things profitable to salvation, and that the greatest of these is charity,*" 1 Corinth. xiii. 13; and again in the Gospel: "*We know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He heareth,*" John ix. 31: and again: "*Every branch that beareth not good fruit, is cut down and cast into the fire,*" Matt. vii 19,



20. It is evident too from the EXHORTATIONS THAT ARE READ IN EVERY CHRISTIAN CHURCH, PREVIOUS TO THE CELEBRATION OF THE HOLY SUPPER, in which the people are seriously admonished to be in charity one with another by reconciliation and repentance; but of these I shall only transcribe the following passages from the exhortation read in the church of England: “*The way and means to be worthy partakers of the holy supper is, first to examine your lives and conversations by the rule of God’s commandments, and whereinsoever ye shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God’s hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.*” The reason why faith in the Lord is a third means to make a worthy partaker of the holy supper, is, because charity and faith make a one, like heat and light in the time of spring, from whose conjunction every tree springs forth afresh; in like manner from spiritual heat, which is charity, and spiritual light, which is the truth of faith, the life of every man is renewed. That faith in the Lord has this effect, is evident from these passages:



*"He that believeth in Me shall live, and never die,"* John xi. 25, 26 : *"This is the will of the Father, that every one who believeth on the Son, may have everlasting life,"* John vi. 40 : *"God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life,"* John iii. 15, 16 : *"He that believeth in the Son hath everlasting life, but he that believeth not the Son shall not see life, but the anger of God abideth on him,"* John iii. 36 : *"We are in Him that is true, even in His Son Jesus Christ ; this is the True God and Eternal Life,"* 1 John v. 20, 21.

723. It was shewn in the chapter on REFORMATION AND REGENERATION, that man is regenerated by these three, the Lord, charity, and faith, united in one, and that unless a man be regenerated, he cannot enter into heaven ; wherefore the Lord can open it to none but the regenerate ; and after natural death no others can be admitted. By the regenerate, who approach the holy table worthily, they are meant, who internally are in those three essentials of heaven and the church, and not such as are only externally in them ; for the latter confess not the Lord in their soul, but only with their tongue, and exercise charity towards their neighbour with their hands alone, and not with their hearts : these are described as the workers of iniquity, in these words of the Lord : *"Then shall ye begin to say, Lord, we have eaten and drunk in Thy presence ; but I will say to you, I know not whence ye are ; depart from Me, all ye that work iniquity,"* Luke xiii. 26, 27.

724. These, as well as the former remarks, may be illustrated by various circumstances which harmonize and correspond. As for example : none are admitted to the table of an emperor, or a king, but those of high rank and station ; and they too, before their admission, must be clothed in a manner suitable to their dignity, and appear with the proper decorations of their office, that they may meet with



a gracious and favourable reception : how much more is this to be expected, when men approach to the table of Him, who is "*Lord of lords, and King of kings,*" Rev. xvii. 14 ; to which table though all are called and invited, those only who are spiritually worthy, and are clothed in honourable apparel, after rising from table, are admitted into the palaces of heaven, and made partakers of its joys, and honoured as princes, being the children of the Greatest of Kings ; and who afterwards sit down daily with Abraham, Isaac, and Jacob, Matt. viii. 11 ; by whom the Lord is understood, as to His Divine-Celestial, Divine-Spiritual, and Divine-Natural\*. It may be compared also with a marriage on earth, to which none are invited but the relations, kindred, and friends of the bridegroom and bride ; if any other person enters, he is admitted indeed, but having no place assigned him at the table, he retires. Similar to this is the case of those, who are invited to the marriage of the Lord, as a bridegroom, with the church, as a bride ; those only are accounted kindred, relations, and friends, who derive their birth and lineage from the Lord by regeneration. In the case of worldly connections also, who is ever admitted into friend-

\* That by Abraham, Isaac, and Jacob, according to their spiritual signification, are meant the Divine-Celestial, the Divine-Spiritual, and the Divine-Natural of the Lord, is abundantly proved and confirmed by our author in his book of HEAVENLY MYSTERIES. It may be proper here to remind the reader, that the term *celestial* is applied to denote whatever hath relation to the divine love ; the term *spiritual* to denote whatever hath relation to the divine wisdom, and the term *natural* to denote whatever hath relation to act, or operation, which is of the external man. These three, it is to be observed, were one in the Lord, and in Him are all divine. By sitting down then with Abraham, Isaac, and Jacob, in the kingdom of God, is meant, according to this sense, to have conjunction with the Lord in the celestial good of love, the spiritual truth of wisdom, and the natural acts of the external man ; and this is effected, when the will is under the influence of good from the Lord, the understanding enlightened by truth, and the actions thence proceeding are done with faithfulness, diligence, and alacrity, in obedience to the inward principles that give them birth.



ship with another, until he gives proof of his sincerity, and how much he is desirous to serve, and do the will of his friend? Such a one only is admitted into cordial familiarity, and entrusted with his possessions.

VII. THAT THEY WHO APPROACH THE HOLY SUPPER WORTHILY, ARE IN THE LORD, AND THE LORD IN THEM; CONSEQUENTLY, THAT CONJUNCTION WITH THE LORD IS EFFECTED BY THE HOLY SUPPER.

725. That they who are under the influence of faith in the Lord, and of charity towards their neighbour, approach the holy supper worthily, and that the truths of faith produce the Lord's presence, and the goods of charity, together with faith, conjunction, are positions which have been already proved in several chapters: hence it follows, that they who approach the holy supper worthily are conjoined with the Lord, and they who are conjoined with the Lord are in Him, and He in them. That this is the case with such as approach worthily, the Lord Himself teacheth in these words: "*Whoso eateth My flesh, and drinketh My blood dwelleth in Me, and I in him,*" John vi. 56: that this is conjunction with the Lord, He teacheth in these words: "*Abide in Me and I in you; he that abideth in Me, and I in him, the same bringeth forth much fruit,*" John xv. 4, 5; and Rev. iii. 20. What else can conjunction with the Lord mean, but to be among those who are in His body? and they constitute his body, who believe in Him, and do His will: His will is the exercise of charity according to the truths of faith.

726. The reason why eternal life and salvation are not attainable without conjunction with the Lord, is, because He is eternal life and salvation: that He is ETERNAL LIFE, appears clearly from many passages in the Word, and particularly from this in John: "*Jesus Christ is the True God, and Eternal Life,*" 1 Epist. v. 21: that He is SALVATION, is equally evident, because salvation and eternal



life are one; His name **JESUS** also signifieth salvation, and therefore throughout the whole Christian world He is called **THE SAVIOUR**. It is to be remarked however, that none approach the holy supper worthily, but those who are interiorly conjoined with the Lord, and they only are interiorly conjoined with Him, who are regenerate: who the regenerate are, was shown in the chapter on **REFORMATION** and **REGENERATION**. There are many indeed who profess to believe in the Lord, and who do good to their neighbour; but if this be not done from a principle of love towards their neighbour, and of faith in the Lord, they are not regenerate, for they do good to their neighbour only from motives which regard the world and themselves, and not their neighbour as their neighbour: the works of such are merely natural, destitute of any inward spiritual principle, because they acknowledge the Lord with their mouths and lips only, whilst their hearts are far from Him. Real love towards our neighbour, and real faith, come from the Lord alone, and are communicated to man, whilst from the freedom of his will he does good to his neighbour with his natural powers, and believes truths with his rational powers, and looks to the Lord, doing these three because they are enjoined in the Word; for then the Lord implants charity and faith in the center of his mind, and makes both spiritual; and thus He conjoins man to Himself, and man conjoineth himself to the Lord: for there can be no conjunction unless it be reciprocal. But all these subjects are fully discussed in the chapters on **CHARITY**, **FAITH** **FREE-WILL**, and **REGENERATION**.

727. It is well known that intimacies and connections are formed in the world by invitations to partake of the repasts of the table, and by feasts; for on such occasions the person who invites intends by it to promote some end or purpose which may lead to agreement or friendship; but much more are such friendships promoted by invitations which



have spiritual purposes for their end. Feasts in the ancient churches were feasts of charity; so they were in the primitive Christian church; and on these occasions the guests strengthened one another, that so from a sincere heart they might continue stedfast in the worship of the Lord. When the children of Israel ate together of the sacrifices at the tabernacle, it was intended to represent their unanimity in the worship of Jehovah; wherefore the flesh which they ate was called holy, because it was a part of the sacrifice, Jerem. xi. 15, Hagg. ii. 12, and in several other places: how much rather then should this be the case with the bread and wine, and the paschal flesh, at the supper of the Lord, who offered Himself as a sacrifice for the sins of the whole world! Moreover, conjunction with the Lord by the holy supper may be illustrated by the conjunction of families that are descended from one common father; those of the same blood are the first in descent, and afterwards succeed relations and kinsfolk of divers orders and degrees, who all derive something from the primitive stock; not that they derive their conjunction from flesh and blood, but being of the same flesh and blood, they possess a like soul, and thence an inclination to the like things, by which they are conjoined: the reality of such conjunction is apparent from the general resemblance of their countenances, and also of their manners, on which account they are called one flesh, Gen. xxix. 14, chap. xxxvii. 27; 2 Samuel. v. i, chap. xix. 12, 13; and in other places. The case is similar in respect to conjunction with the Lord, who is the Father of all the faithful and the blessed: conjunction with Him is effected by love and faith, by the reception of which they are called one flesh; hence the Lord says, "*Whoso eateth My flesh and drinketh My blood, dwelleth in Me, and I in him.*" How plain is it to see that bread and wine cannot effect this conjunction, but that it is effected by the good of love, which is signified by bread, and by the truth of faith, which



is signified by wine, both which, as they are the Lord's own, proceed, and are communicated, from Him alone! All conjunction, moreover, is effected by love, and love without confidence is not love. But they who believe that the bread is flesh, and the wine blood, and cannot raise their thought to something spiritual, must even remain in such belief, but then it should be accompanied with the conviction, that there is something in the rite most holy, and effective of conjunction with the Lord, which is communicated and appropriated to man as his own, though it always continues to be the Lord's.

**VIII. THAT THE HOLY SUPPER IS, TO THE WORTHY RECEIVERS, AS A SIGNATURE AND SEAL THAT THEY ARE THE SONS OF GOD.**

728. The true ground and reason why the holy supper, to the worthy receivers, is a signature and seal that they are the sons of God, is, because, as was said above, the Lord is then present, and introduceth into heaven those who are born of Him, that is, who are regenerate. That the holy supper effects this, is a consequence of the Lord's being then present, even as to His Humanity; for it was shewn above, that the Lord, with the whole of His redemption, is entirely present in the holy supper; therefore He saith of the bread, "This is My body," and of the wine, "This is My blood;" He consequently admits at such times the worthy receivers into His body, which consists of, and is formed by heaven and the church. While man is regenerating, the Lord is indeed present with him, and preparing Him, by His divine operation, for heaven; but that he may be actually admitted, he must actually present himself to the Lord;\* and as the Lord does actually present Himself

\* Man's actually presenting himself to the Lord seems to imply, that he should by lively and repeated acts of faith and obedience place himself in the Lord's presence as an object of mercy; not that it is to be supposed man can ever be out of the Lord's presence, or the Lord be ever absent from him, but by such spiritual acts a more close and intimate conjunction is effected, and he



to man, man must actually receive Him, not indeed as He hung on the cross, but as He now is in His glorified Humanity, in which He is present; and the body of this Humanity is divine good, and its blood is divine truth, which are given to man, and by which he is regenerated, and is in the Lord, and the Lord in him; for, as was shewn above, eating and drinking, as acts performed at the holy supper, are of a spiritual nature. From a right perception of these truths it is very apparent, that the holy supper is a signature and seal, that the worthy receivers are the sons of God.

729. Such, however, as die in their infancy or childhood, and so do not arrive at an age capable of approaching the holy supper worthily, are introduced into heaven by the Lord through baptism: for, as was shewn in the chapter on baptism, *baptism is an introduction into the Christian Church, and at the same time an insertion amongst Christians in the spiritual world*; and the church and heaven in the spiritual world are one, wherefore an introduction into the church in that world is also an introduction into heaven; and such as have died in infancy or childhood, being educated under the Lord's auspices, are regenerated, and become His sons, more and more, for they know no other Father. But such infants and children as are born out of the Christian Church, are, after the reception of faith in the Lord, introduced by another medium into the heaven set apart for those of their own religion, for they are not mixed with those who are in the Christian heaven. Indeed there is no nation throughout the whole world, which may not be saved, if they acknowledge a God, and live good lives; for the Lord redeemed them all, and all mankind are born alike with spiritual faculties, so as to be capable of receiving the bene-

is placed, both as to his internal and external, more immediately under the divine guidance, so as to become more receptive and sensible of the divine influx, and of his near relationship to, and fellowship with, the Infinite Father of Spirits.



fits of redemption. They who receive the Lord, that is, who have faith in Him, and are not in evils of life, are called SONS OF GOD, and BORN OF GOD, John i. 12, 13, chap. xi. 52; and also THE CHILDREN OF THE KINGDOM, Matt. xiii. 38; and likewise INHERITORS OR HEIRS, Matt. xix. 29, chap. xxv. 34. The LORD'S DISCIPLES are also called sons, Matt. ix. 15; and so likewise are ALL ANGELS, Job i. 6, chap. ii. 1.

730. It is with the holy supper as with a covenant, which, after settling the articles of agreement, is drawn up, and then signed and sealed. That the Lord's blood is a covenant, He Himself teaches, for when He took the cup, and gave it to His disciples, He said, "*Drink ye all of this, for this is My blood, the (blood) of the New Testament,*" Matt. xxvi. Mark xiv. Luke xxii. The New Testament is the New Covenant; it is on this account that the Word written by the prophets before the Lord's coming is called the Old Testament or Covenant, and the Word written by the evangelists and apostles after His coming is called the New Testament or Covenant. That the divine truth of the Word is meant by blood, and also by wine, may be seen above, n. 706, 708; and the Word is the real and very covenant which the Lord makes with man, and man with the Lord; for the Lord came down as the Word, that is, as Divine Truth; and since this is His blood, therefore blood, in the Israelitish church, which was representative of the Christian Church, was called the BLOOD OF THE COVENANT, Exod. xxiv. 7, 8, Zech. ix. 11; and the Lord, the COVENANT OF THE PEOPLE, Isaiah xlii. 6, Jerem. xxxi. 31 to 34, Psalm cxi. 9. It is besides according to the order observed in the world, that the covenant, to be secure and binding, should receive the signature of the parties, which is affixed after the terms are agreed to; for of what consequence is a commission, or a will, unless it be signed? Of what validity is a sentence of judicature, unless the judg-



ment be ratified by a signature to the instrument? What is a high office of administration in a state, without the writ or commission? What signifies promotion to any post of honour, unless it be confirmed by proper authority? What is the possession of a house, without purchase or hire, and agreement with the owner? What avails progression to any end, or a race to any goal, to claim the prize, if there be no end or goal, where the prize may be awarded, according to the terms which had been previously settled by a proper officer? These instances are adduced only for illustration, and that simple minds may comprehend, how the holy supper is a signing, sealing, certifying, and witnessing, even before the angels, that the worthy receivers are the sons of God, and moreover as a key to a house in heaven, where they are to dwell to eternity.

731.\* On a time there appeared to me an angel flying beneath the eastern heaven, with a trumpet in his hand,

\* The reader is earnestly requested for his own sake to peruse this Memorable Relation with attention and seriousness. Its contents are truly interesting to every one that is a candidate for eternal blessedness, as they tend to shew, in the clearest and most convincing manner, in what the essence of that blessedness consists, and what must be the necessary preparation in order to partake of it. The notion of an immediate mercy on God's part, as being alone sufficient to qualify the spirit of man for heavenly bliss, without any previous preparation in the way of repentance and regeneration on his part, has long deluded, and, it is to be feared, destroyed many Christians. In opposition to so false and fatal a notion, our author here shews by many examples, as well as by much deep and sound reasoning, that the bliss of heaven, with such subjects as are unprepared to receive it, is so far from being any bliss to them, that it causes them to endure the most dreadful sensations of pain and agony, in consequence of the opposition between their wills and the essence of that bliss. The latter part of the Relation, by which it appears that the endearments of conjugal love are enjoyed in heaven, may occasion surprize to those persons who entertain impure ideas on such subjects, and so cannot distinguish between the chastity and innocence of love truly conjugal, and the uncleanness of scortatory connexions: but let this too, which is all along insisted on throughout the whole relation, concerning the external joys of heaven, be



which he held to his mouth, and sounded towards the north, towards the west and towards the south: he was clad in a robe, which waved behind him as he flew along, and he was girt around the waist with a band which seemed as it were on fire and radiant with carbuncles and sapphires: he flew with his body in a horizontal posture, and gently alighted on the ground, near where I was standing. As soon as he had touched the earth with his feet, he stood erect, and walked to and fro; but on seeing me, he immediately directed his steps towards me. I was in the spirit, and was standing in that state on a hill in the southern quarter of the spiritual world; and when he approached near, I spoke with him, and asked him the occasion of his coming, telling him that I had heard the sound of his trumpet and had observed his descent through the air. "My commission," he replied, "is to call together such of the inhabitants of this part of the spiritual world, as have come hither from the various kingdoms of Christendom, and have been most distinguished for their learning, for their acute talents, and who have been most eminent for their wisdom, that they may assemble on this hill where thou art now standing, and freely open their minds, and declare what they had thought and understood, and how far they had been wise, whilst in the natural world, on the

well considered; that they are only accessory to such as are internal, and are not joys at all when separated from their essences. These essences are love and charity, love towards the Lord, and charity towards our neighbour, operating in all good and useful works, and disposing the soul, from spiritual and not from selfish ends, to a faithful discharge of all social and relative duties. There is therefore no delusion nor danger to be apprehended from the idea that the bliss of marriage constitutes one among the enjoyments of heaven, whilst the qualification to enter into those enjoyments is made to consist in pure love towards God and man; and the reader must be wilfully deluded not to see from the relation here given, that the only way to the kingdom of heaven lies still through repentance and regeneration, since there is no other way for the human spirit to be delivered from worldly and selfish love, and made perfect in the love of the Lord, and of its neighbour.



subject of HEAVENLY JOY AND ETERNAL HAPPINESS. The cause of my being sent with such a commission is this: Several who have lately come from the natural world, and have been admitted into our heavenly society, which is in the east, have informed us, that there is not a single person throughout the whole Christian world who is acquainted with the true nature of heavenly joy and eternal happiness; consequently, that not a single person is acquainted with the nature of heaven: this information greatly surprised my brethren and companions, and they said unto me, 'Go thou down, call together and assemble those that are most eminent for wisdom in the world of spirits, (whither all men are first collected after their departure out of the natural world,) to the intent that we may know of a certainty, from the declaration of many, whether it be really true that such thick darkness, or dense ignorance, concerning a future life, prevails among Christians.'" The angel then said to me, "Wait a while, and thou wilt see several companies of the wise flocking together to this place, and the Lord will prepare for them a house of assembly." I waited, and lo! in the space of half an hour I saw two companies from the north, two from the west, and two from the south, and as they came near they were introduced by the angel who blew the trumpet into the house of assembly prepared for them, where they took their places in order, according to the quarter from whence they came. There were six troops or companies, and a seventh from the east, which, from the splendour of the light that encompassed it, was not visible to the rest. When they were all assembled, the angel opened to them the reason of their being called together, desiring that each company in order would shew what wisdom they possessed on the subject of HEAVENLY JOY AND ETERNAL HAPPINESS. Then each company collected themselves together in a ring, with their faces turned one towards another, that they might re-call the ideas which they had entertained



about it in the natural world, and after examination and deliberation declare their sentiments.

732. After some consultation, the FIRST COMPANY, which was from the north, declared their opinion, that heavenly joy and eternal happiness are one with the very life of heaven; whosoever therefore enters heaven, enters, as to his life, into all its festivities, just as a person admitted to a marriage enters into all the festivities of a marriage. "Is not heaven," they argued, "before our eyes in a particular distinct place above us? and are there not in that place, and no where else, transcendant felicities and pleasures? when a man therefore is admitted into heaven, he is admitted, both as to mental perception and bodily sensation, into the full enjoyment of all these felicities and pleasures: of course heavenly happiness, which is also eternal happiness, consists solely in admission into heaven, which admission depends purely on the divine grace." They ended, and the SECOND COMPANY from the north, according to the measure of their wisdom next delivered their response to the following purport: "Heavenly joy and eternal happiness consist solely in the most delightful association with angels, and in holding such sweet conversation with them, as to keep the countenance continually expanded with gladness; while by the elegance and playfulness of wit, the smiles of mirth are for ever spread over the face of the company: what else can constitute heavenly joys, but the variations of such pleasures to eternity?" The THIRD COMPANY, which was the first of the wise from the western quarter, according to the thoughts which flowed from their affections, thus declared their sentiments. "Of what else," said they "do heavenly joy and eternal happiness consist, but to feast with Abraham, Isaac, and Jacob, at whose tables there will be an abundance of rich and delicate food, with the finest and most generous wines; these to be succeeded by sports and dances of virgins and young men, accompanied by choral symphonies and



the harmony of flutes, and at times varied by the melodious singing of sweet songs; the evening to close with public exhibitions, in which different characters will be represented: this again to be followed by feasting, and so on every day to all eternity?"—When they had ended, the **FOURTH COMPANY**, which was the second from the western quarter, declared their sentiments to the following purport: "We have entertained," said they, "many ideas concerning heavenly joy and eternal happiness, and we have examined a variety of joys, and compared them one with another, and have at length come to this conclusion, that heavenly joys are paradisiacal joys: for what is heaven but a paradise extended from the east to the west, and from the south to the north, in which there are trees of fruit, and flowers of delight, and, in the midst, the magnificent tree of life, round which the blessed will take their seats, feeding on fruits most delicious to the taste, and adorned with garlands of flowers of the most grateful odour? In this paradise there will be a perpetual spring, so that the fruits and flowers will every day spring forth afresh with an infinite variety, and the mind being thus perpetually refreshed by their continual growth and renewal, added to the vernal temperature of the atmosphere, must needs daily receive and taste new joys, and so be restored to the flower of its age, and be brought back to that primitive state, in which Adam and his wife were created, and thus recover their paradise, which has been transplanted from earth to heaven."—The **FIFTH COMPANY** which was the first of the ingenious spirits from the southern quarter, next delivered their opinion: "Heavenly joys and eternal happiness," said they, "consist solely in super-eminent dominion and the never-failing abundance of treasure, joined with super-royal magnificence and super-illustrious splendour. That the joys of heaven, and their continual fruition, which is eternal happiness, consist in these things, we discovered by observation on those who possessed these

ments, allotted to different kinds and subjects of conversa-



in the former world, and also by the declaration that the blessed in heaven are to reign with the Lord, and to become kings and princes, because they are the sons of Him who is King of kings and Lord of lords, and that they are to sit on thrones, and be ministered unto by angels. Moreover, the magnificence of heaven is plainly discovered to us in the account given of the New Jerusalem, which is a description of the glory of heaven, that it is to have gates, each of which shall consist of a single pearl, and streets of pure gold, and a wall with foundations of precious stones; every one, consequently, who is received into heaven, is to have a palace of his own resplendent with gold and other costly materials, and to enjoy dominion, every one in succession. Now knowing that such things contain innate joys and inherent happiness, and that they are promised us by God whose Word cannot fail, we therefore conclude, that the most happy state of heavenly life can be derived from no other source than this.”—After this, the SIXTH COMPANY, which was the second from the southern quarter, with a loud voice spake as follows: “The joy of heaven and its eternal happiness consists solely in the perpetual glorification of God, in a never-ceasing festival of praise and thanksgiving, and in the most blessed performance of worship, accompanied with songs and jubilee, which shall keep the heart in a constant state of elevation towards God, with a full confidence that He accepts such prayers and praises, on account of His divine munificence in imparting blessedness.” Some of the company added further, that this glorification would be attended with magnificent illuminations, and with most fragrant incense, and with processions of great pomp, preceded by the chief pontiff with a great trumpet, who would be followed by primates and priests of various orders, and these again by men carrying palms, and women with golden images in their hands.



733. The SEVENTH COMPANY, which was invisible to the rest, came from the east of heaven, and consisted of angels of the same society with the angel who sounded the trumpet: they, when they heard in heaven that not a single person throughout the Christian world was acquainted with the true nature of heavenly joy and eternal happiness, said one to another, "Surely this cannot be true: among Christians such darkness and blindness of mind cannot prevail: but let us even go down and hear whether it be true, for if so, it is indeed a prodigy." Then they said to the angel who sounded the trumpet, "Thou knowest that every one who hath longed for heaven, and hath formed any determinate opinion respecting its joys, is introduced after death into the joys of his imagination; and after experiencing what they are, and being convinced that they are only the offspring of his own vain notions, and the delusions of his fancy, he is then led out of his mistakes, and instructed in the truth: this is the case with several in the world of spirits, who in their former life have meditated about heaven, and have formed distinct notions of its joys until at last they have been filled with a desire of possessing them." On hearing these words, the angel who had the trumpet said to the six companies of wise men assembled from the Christian world, "Follow me, and I will introduce you into your joys, and consequently into heaven."

734. When the angel had thus spoken, he went out before them, and he was first attended by the company who were of opinion, that the joys of heaven consisted in pleasant association and entertaining discourse; these the angel introduced to an assembly of spirits in the northern quarter, who during their abode in the former world had entertained the same notions of the joys of heaven. There was in the place a large and spacious house, where all these spirits were collected: in the house were more than fifty different apartments, allotted to different kinds and subjects of conversa-



tion: in some they conversed about such matters as they had seen or heard in the public places of resort, and in the streets of the city: in others the discourse turned upon the various charms of the fair sex, interspersed with jests, which were carried on, till the countenances of all present were expanded with the smiles of mirth: in other apartments they discoursed on news relating to courts, to public ministers, to state-policy, and to various matters which had transpired from privy-councils, interspersing many conjectures and reasonings of their own on the issues of such plans: in other apartments they conversed about trade and merchandise: in others upon subjects of literature: in others upon points of civil prudence and of moral life: in others about affairs relating to the church, its sects, &c. I was permitted to enter and look about the house, and I saw people running from one apartment to another, seeking out such company as was best suited to their several affections and delights; and among the parties I could distinguish three kinds of persons, there were some panting to speak, some eager to ask questions, and others greedy to devour what was said. The house had four doors, one towards each quarter; and I observed several leaving their respective companies, and hastening to get out of the house: I followed some of them to the east-door, where I saw several sitting with great marks of dejection in their faces; and on my inquiring into the cause of their trouble, they replied, "The doors of this house are kept shut against all persons who would go out, and this is the third day since we entered, to pass our life, according to our desire, in company and conversation, but now we are grown so weary with continual talking, that we can scarce bear to hear the sound of a human voice; wherefore, from mere irksomeness, we have betaken ourselves hither to the door; but on our knocking to have it opened, we were told, that the doors of this house are never opened to let any persons out, but only to let them in; 'Stay then,'



we were answered, ‘and enjoy the delights of heaven;’ so our conclusion is, that we are to remain here for ever, and this is the cause of the sorrow that has seized our minds: now too we begin to feel an oppression in the breast and to be overwhelmed with anxiety.” Then the angel addressed them in the following words: “This state proves to be the extinction of your joys, which you supposed to be the only joys of heaven, when yet they are but accessory to them.” “In what then,” they enquired, “does heavenly joy consist?” The angel replied briefly, “In the delight of doing something that is useful to ourselves and others, which delight derives its essence from love, and its existence from wisdom: the delight of use, originating in love, and operative by wisdom, is the life and soul of all heavenly joys. In the heavens there are frequent occasions of meeting cheerful company, to exhilarate the minds (*mens*) of the angels, to amuse their minds (*animus*), to expand their bosoms with joy, and to refresh their bodies; but such occasions only occur, when they have fulfilled certain appointed uses in their respective functions and employments; it is from this that all joys and entertainments derive their life and soul, and if this life and soul be taken away, the accessory joys lose by degrees their powers, exciting first of all indifference, then disgust, and lastly sorrow and anxiety.”—As the angel ended, the door was thrown open, and they who were sitting there burst out in haste, and fled away home, every one to his respective labour and employment, and so were refreshed.

735. After this the angel addressed those, who had persuaded themselves that the joys of heaven and eternal happiness consisted in feasting with Abraham, Isaac, and Jacob, succeeded by sports and shows, and these again by feasts, and so on to eternity. “Follow me,” he said, “and I will introduce you into the possession of your enjoyments:” and straitway he led them through a grove into a plain, boarded over, on which there were tables set out, fifteen on one side, and



fifteen on the other. Then they asked what was the meaning of so many tables : and the angel replied, " The first table is for Abraham, the second for Isaac, and the third for Jacob, and the rest in order for the twelve apostles ; on the other side are the same number of tables for their wives ; the three first are for Sarah, Abraham's wife, Rebecca the wife of Isaac, and Leah and Rachel the wives of Jacob, and the other twelve are for the wives of the twelve apostles." They had not waited long before the tables appeared covered with dishes, between which, at stated distances, were ornaments of small pyramids laden with sweetmeats. The guests stood around the tables in expectation of seeing their respective presidents, who soon appeared to enter according to the order of precedence, beginning with Abraham, and ending with the last of the apostles : and presently each president, taking his place at the head of his own table, reclined on a couch, and then invited the by-standers to take their places, each on his couch ; accordingly, the men sat down with the patriarchs and apostles, and the women with their wives, and they ate and drank with much festivity, but at the same time with due decorum. When the repast was ended, the patriarchs and apostles retired, and then various sports and dances of virgins and young men were introduced, and these were succeeded by shows. At the conclusion of these entertainments they were again invited to feasting, but with this particular provision, that on the first day they were to eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day, when their festivity was to be renewed in like order, only changing their seats, and so on to eternity. After this the angel called together the company which had attended him, and said to them, " All those whom ye have observed at the several tables, had formed the like



imaginary notions with yourselves of the joys of heaven and eternal happiness, and it is with intent that they may see the vanity of such ideas, and be withdrawn from them, that, by the Lord's permission, these scenic festivals are instituted. The dignified personages, who presided at each table, were not the persons they appeared to be, but were old people in feigned characters, many of them husbandmen and peasants, who wearing long beards, and being exceedingly proud and arrogant in consequence of their wealth, had imbibed the phantasy that they were old patriarchs and apostles. But follow me to the ways that lead from this theatre." So they followed, and observed parties of fifty in one place and fifty in another, surfeited with the load of meat which lay on their stomachs, and wishing above all things to return to their domestic employments, some to their professions, some to their trades, and others to their handicraft works: but many of them were detained by the keepers of the grove, who questioned them about the days they had feasted, and whether they had yet taken their turns with Peter and Paul, representing to them the shame and indecency of departing till they had paid equal respect to all the apostles; but the general reply was, "Our joys are over; food has become insipid to us, we have lost all relish for it, our stomachs loathe and we cannot bear to touch it; we have already spent some days and nights in that luxury, and now earnestly beg that we may depart." They were then let out, and running with all possible haste, until quite out of breath, they fled away home. After this the angel called together the company that attended him, and as they went along, gave them this information respecting heaven: "There are in heaven," said he, "as in the world, both meats and drinks, both feasts and repasts, and at the tables of the great there is a variety of the most exquisite food, and all kinds of delicacies and dainties; there are besides sports and shows, concerts of



music, vocal and instrumental; and all in the highest perfection, to exhilarate and refresh the minds (*animus*) of the angels: these recreations are also among the number of their joys, but do not constitute their happiness; for happiness must be within joys as an interior principle, and thence it must flow forth from them: this principle of inward happiness insinuating itself into, and abiding in external joys, is what gives them their proper relish, and make them joys; it exalts them, and prevents their becoming contemptible and loathsome; and this principle of happiness is derived to every angel from the use he promotes in his function or employment. There is a certain current, latent in the affection of the will of every angel, which draws his mind to the execution of some purpose or other, in which it finds itself in tranquillity, and is satisfied; this tranquillity and satisfaction form a state of mind capable of receiving from the Lord the love of use, and it is from the reception of this love that true heavenly happiness results, which is the life of the before-mentioned joys. Heavenly food is in its essence nothing else but love, wisdom, and use, united together, that is, use effected by wisdom and prompted by love; on this account food for the body is given to every one in heaven according to the use which he promotes; magnificent to those who promote eminent uses; moderate, but of an exquisite relish, to those who promote uses of a middle degree; and ordinary to such as live in the promotion of ordinary uses; but none at all to the slothful."

736. After this the angel called to him the company of the wise, as they were styled, who supposed heavenly joys, and the eternal happiness thence derived, to consist in super-eminent dominion, with an endless abundance of treasure, attended with super-regal magnificence and super-illustrious splendor; having formed this supposition from the declarations in the Word, that they should be kings and princes, and should reign for ever with Christ, and should



be ministered unto by angels, with other expressions of a like nature. "Follow me," said the angel to them, "and I will introduce you to your joys." So he led them into a portico constructed of pillars and pyramids; in the front there was a low porch, through which lay the entrance into the portico: through this porch he introduced them; and there appeared to be about twenty people assembled within. After waiting some time, they were accosted by a certain person, who had assumed the character of an angel, and who said to them, "The way to heaven is through this portico; wait awhile and prepare yourselves, for the elder among you are to be kings, and the younger princes." As he spake, there appeared near each pillar a throne, and on each throne a silken robe, and on these a sceptre and crown; and near each pyramid there appeared a seat raised about three feet from the ground, and upon each seat a chain with links of gold, and the ensigns of an order of knighthood, bound together at each end with rings of diamonds. After this there was a voice heard, saying, "Go now, put on your robes, be seated, and wait;" and instantly the elders ran to the thrones, and the younger to the seats, and they put on their robes and seated themselves: and then there appeared a mist arising from below, which when they who sat on the thrones and on the seats inhaled, they began instantly to assume airs of authority, and to swell with their new greatness, and to be persuaded in good earnest that they were kings and princes: (that mist was an exhalation from the phantasy which possessed their minds :) then on a sudden several young pages presented themselves as if they came on wings from heaven, and two of them stood in waiting behind every throne, and one behind every seat. Proclamation was afterwards made at intervals by a herald to the following effect: "Ye kings and princes, wait yet a little longer; your palaces in heaven are making ready for you; your courtiers and guards will soon attend to introduce



you :” so they waited and waited in anxious expectation, till their spirits were exhausted, and they grew weary with desire. After the space of three hours, the heaven above them was seen to open, and the angels looked down in pity upon them, and said, “Why sit ye in this state of infatuation, personating characters which do not belong to you? They have made a mockery of you, and, in consequence of the infatuation which has possessed you, that ye should reign with Christ as kings and princes, and that angels should minister to you, they have changed you from men into mere images : have ye forgotten the Lord’s words, that whosoever would be greatest in the kingdom of heaven must be least of all, and servant of all? Learn then what is meant by being kings and princes, and by reigning with Christ, that it is to be wise and to perform uses. The kingdom of Christ, which is heaven, is a kingdom of uses : for the Lord loveth every one, and is desirous to do good to every one, and good is the same thing as use ; and as the Lord does good or use by the mediation of His angels in heaven, and of men on earth, therefore to such as faithfully perform uses, he communicates the love of them, together with its reward, internal blessedness, and this it is which constitutes eternal happiness. In the heavens, as on earth, there are distinctions of dignity and pre-eminence, with abundance of the richest treasures ; for there are governments and forms of government, and thus a variety of ranks and orders, of greater and lesser power and dignity : they too, who discharge the supreme authority, have palaces and courts, which for magnificence and splendour far exceed those of emperors and kings on earth, and they are surrounded with honour and glory from the multitude of courtiers, ministers, and guards in magnificent apparel ; but then these chiefs are chosen out of the number of those, whose heart-felt delight consists in promoting the public good, and who are only externally pleased with this amplitude of mag-



nificence for the sake of obedience : and since the public good requires that every individual, as being a member of the common body, should be an instrument of use in the society to which he belongs, and since all use is from the Lord, and is effected by angels and men as of themselves, it is plain that this is what is meant by reigning with the Lord." As soon as the angels had ended these words, the mock kings and princes descended from their thrones and from their seats, and cast away their sceptres, crowns, and robes ; and then the mist was dispersed, which contained the atmosphere of phantasy, and a bright cloud encompassed them, which contained an atmosphere of wisdom, and thus they were restored to sanity of mind.

737. After this the angel returned to the house of assembly, and called to him those who had impressed themselves with the belief that the joys of heaven and eternal happiness consisted in "paradisiacal delights ; to whom he said, "Follow me, and I will introduce you into your paradisiacal heaven, that ye may enter upon the beatitudes of your eternal happiness." Straitway he introduced them through a lofty portal, formed of the boughs and shoots of the noblest trees, interwoven with each other : after their admission he conducted them through a variety of winding paths in different directions. The place was a real paradise on the confines of heaven, intended for the reception of such, as during their abode on earth had fancied the whole heaven to be a single paradise, because it is so called, and had impressed themselves with the idea, that after death there would be a perfect rest from all kinds of labour, which rest would consist in a perpetual inspiration of delights, in walks on beds of roses, in being exhilarated with the most exquisite wines, and in celebrating all kinds of festive rites ; and that it was not possible to enjoy such a life but in a celestial paradise. As they followed the angel, they saw a great multitude of old men, young men, and boys ; and



also of women and girls, who were sitting, by threes and by tens in a company, on banks of roses, wreathing garlands to adorn the heads of the old men, the arms of the young, and the bosoms of the children; others were pressing the juice out of grapes, cherries, and mulberries, which they collected in cups, and then drank with much festivity; others were delighting themselves with the fragrant smells that exhaled far and wide from the flowers, fruits, and odoriferous leaves of a variety of plants; others were singing most melodious songs that soothed the ears of all present; others were sitting by the sides of fountains, and directing the bubbling streams into various forms and channels; others were walking and enlivening their conversation with sallies of wit; others were retiring into shady arbours, to repose on couches; beside a variety of other paradisiacal enjoyments. After observing these things the angel led his companions through various winding paths, till he brought them at last to a most beautiful grove of roses, surrounded with olive, orange, and citron trees: here they found many persons sitting in a disconsolate posture, with their heads resting on their hands, mourning and shedding tears: the companions of the angel accosted them, and inquired into the cause of their grief; "This is the seventh day," they replied "since we came into this paradise; on our first admission we seemed to ourselves to be elevated into heaven, and introduced into an intimate participation of its joys; but after three days our pleasures began to pall on the appetite, and the relish was lost, until at last we became insensible to their taste, and found that they had lost their power of pleasing: our imaginary joys being thus annihilated, we were afraid of losing with them all the enjoyment of life, and we began to entertain doubts about eternal happiness, whether or no any such thing exist. After this we wandered through a variety of paths and passages in search of the gate at which we were admitted, but



we kept wandering round and round in vain ; for on inquiring the way of some persons we met with, they informed us, that it was impossible to find the gate, this paradisiacal garden being a spacious labyrinth, of such a nature, that whoever wishes to get out, enters further and further into it; “wherefore,” said they, “ye must of necessity remain here to eternity: ye are now in the middle of the garden, where all delights are centered.” The persons who related this further said to the companions of the angel, “We have now sat in this place for a day and a half, and being in despair of ever finding our way out, we have set us down to rest on this bank of roses, where we view around us olive-trees, vines, orange and citron-trees in great abundance, but the longer we look at them, so much the more are our eyes wearied with seeing, our nostrils with smelling, and our palates with tasting; and this is the cause of the sadness, sorrow, and weeping which you behold.” On hearing this relation, the attendant angel said to them, “This paradisiacal labyrinth is truly an entrance into heaven; I know the way that leads out of it, and if you will follow me, I will point it out.” He had no sooner uttered these words than they rose from the ground, and embracing the angel, attended him together with his companions; and the angel, as they went along, instructed them in the true nature of heavenly joy and eternal happiness thence derived. “They consist not,” said he, “in external paradisiacal delights, unless they are attended also with internal paradisiacal delights; external paradisiacal delights reach the senses of the body only, but internal paradisiacal delights belong to the affections of the soul, and if the former be without the latter, they are void of all heavenly life, because they are devoid of soul; and every delight, without its corresponding soul, grows continually more and more languid and dull, and fatigues the mind more than labour. There are in every part of heaven



paradisiacal gardens, which afford joy to the angels, and so far as it is attended with a delight of the soul, the joy is real and true." On this they all asked, "What is the delight of the soul, and whence is it derived?" The angel replied, "The delight of the soul is derived from love and wisdom proceeding from the Lord, and as love is an operative principle, and is operative by wisdom, therefore they both have their seat in the effect, which effect is use. This delight entereth into the soul by influx from the Lord, and descendeth through the superior and inferior regions of the mind into all the senses of the body, and in them is complete and full; here then joy becomes truly joy, and is also eternal, because He is Eternal from whom it proceeds. Ye have just now seen a paradisiacal garden, and I can assure you, that there is not a single thing therein, no, not even the smallest leaf, but what exists from the marriage of love and wisdom in use; if man be in this marriage, he is then in a celestial paradise, and thus in heaven."

738. After this the conducting angel returned to the house of assembly, and addressed himself to those who had firmly persuaded themselves that heavenly joy and eternal happiness consisted in the perpetual glorification of God, and in one continued festival of prayer and praise to all eternity; and this in consequence of a belief they had entertained in the world that they should then see God, and because the life of heaven is called, in reference to the worship of God, a perpetual sabbath. "Follow me," said the angel to them, "and I will introduce you to your joy:" so he conducted them into a little city, in the midst of which was a temple, and all the houses of which were said to be consecrated chapels. In that city they observed a great concourse of people, flocking together from all quarters of the neighbouring country, and among them were a number of priests, who received and saluted them on their arrival, and led them by the hand to the gates of the temple, and from



thence into some chapels around the temple, and initiated them into the perpetual worship of God; telling them, that the city was one of the courts leading to heaven, and that the temple was introductory to a most spacious and magnificent temple in heaven, where the angels glorified God by prayers and praises to all eternity: "It is ordained," said they, "both here and in heaven, that ye are first to enter into the temple, and there remain for three days and three nights; after this initiation ye are to go into the houses of the city, which are so many chapels consecrated by us to divine worship, and in every house join the congregation in a communion of prayers and praises, and listen to the delivery of sermons: ye are to take heed too that nothing but pious, holy, and religious subjects enter into your thoughts, or make a part of your conversation." After this, the angel introduced his companions into the temple, which they found filled and crowded with many persons who on earth had lived in exalted stations, and with many likewise of the inferior class; there were also guards stationed at the doors to prevent any from departing until he had completed his stay of three days: then said the angel, "This is the second day since the present congregation entered the temple; look at them, and ye will see their manner of glorifying God:" so they looked at them, and observed that most of them were fast asleep, and that even those who were awake were continually yawning; some, in consequence of the constant elevation of their thoughts to God, without any relapse into the inferior concerns of the body, appeared like faces unconnected with any bodies, for so they seemed to themselves and thence also to others; some again had a wild and delirious look with their eyes, in consequence of their long abstraction from visible objects; in short, every one being quite tired out seemed to feel an oppression at the chest, and great weariness of spirits: and they saw them turn away from the pulpit, and heard them cry out to the preacher, "End your discourse, for our ears are stupified;



we can no longer make out a word you say, and are beginning to be disgusted at the very sound of your voice:" and then they all left their seats, and crowding in a body to the doors, they broke them open, and by mere violence made their way through the guards. On this the priests followed, and walking close beside them, reiterated their instructions, praying, sighing, and saying, "Stay and celebrate the solemn festival, glorify God, and sanctify yourselves, in this court of heaven, and then we will initiate you into the eternal glorification of God in that most magnificent and spacious temple which is in heaven, and so will introduce you to the enjoyment of eternal happiness." These words, however, were not understood nor indeed scarce heard, by reason of the dulness induced over them, in consequence of their minds having been kept for two days suspended in a state of elevation above their domestic and ordinary employments. But when they attempted to disengage themselves, the priests caught hold of their hands and garments, urging them to go into the chapels where sermons were to be delivered; but all in vain; "Leave us," they cried, "for we feel as if we should faint away." At that instant, lo! there appeared four men in white garments, with mitres on their heads; one of them whilst on earth had been an archbishop, and the three others bishops, all of them were now become angels. As they approached they addressed themselves to the priests, and said, "We have observed you from heaven, how ye feed these sheep; ye feed them till ye drive them to madness, know ye not what is meant by glorifying God? its meaning is, to bring forth the fruits of love, that is, to discharge all the duties of our callings with faithfulness, sincerity, and diligence; for this is indeed the love of God and the love of our neighbour, and this constitutes the bond of society and the public good; herein is God glorified, as well as by worship also at stated times succeeding these duties: have



ye never read these words of the Lord, "*Herein is My Father glorified, that ye bring forth much fruit ; so shall ye be My disciples,*" John xv. 8. Ye priests indeed may glorify God by attendance on His worship, since this is your office, and from the discharge of it ye derive honour, glory, and recompense ; but it would be impossible for you, any more than others, thus to glorify God, unless honour, glory, and recompense were annexed to your office." Having said these words, the bishops gave charge to the keepers of the door to give free ingress and egress to all persons, there being so great a number of people, who from their ignorance of the state and nature of heaven, can form no other idea of heavenly joy, than that it consists in the perpetual worship of God.

739. After this the angel returned with his companions to the place of assembly where the several companies of the wise were still waiting, and next he called to him those who fancied that heavenly joy and eternal happiness depend only on admittance into heaven, which admittance is purely of divine grace and favour, and that in such case the persons introduced would enter into the enjoyments of heaven, just as persons introduced to a court festival, or to a marriage, enter into the enjoyment of their festivities. To these the angel said, "Wait here awhile until I sound my trumpet, to call together those who have been most distinguished for their wisdom in the spiritual things of the church." After some hours there appeared nine men, each of them distinguished by a wreath of laurel on his head in token of his celebrity : these the angel introduced into the house of assembly, where all the companies before collected were still waiting ; and then in their presence he addressed the nine strangers, and said, "I know that in compliance with your desire, and in accordance to your ideas, ye have been permitted to ascend into heaven, and that ye have returned to this inferior or sub-celestial land, perfectly well instructed as



to the nature and state of heaven; relate to us then, what you have seen, and how heaven appeared to you." Then they replied in order, and the FIRST began thus: "My idea of heaven from my earliest infancy to the end of my life on earth was this, that it was a place abounding with all blessings, satisfactions, enjoyments, gratifications, and pleasures, and that if I were but introduced I should be encompassed as with an atmosphere of such felicities, and should imbibe it with an expanded bosom like a bridegroom at the celebration of his nuptials, and when he enters the bedchamber of his bride: full of this idea I ascended into heaven, and passed the first guard, and also the second; but when I came to the third, the captain of the guard accosted me, and said, "Who art thou friend?" "Is not this heaven," I asked: "my longing desire to go there has brought me up hither; permit me I pray thee to go in." Then he let me in; and I saw angels in white garments, who came around me, and examined me, and whispered one to another, "What new guest is this who is not clothed with heavenly raiment?" I heard their words, and thought within myself, "Surely I am in a like case with the person described by the Lord, who came to the wedding without a wedding garment:" so I said to the angels, "Give me such garments;" at which they smiled: then one came in haste from the court of the prince with this command: "Strip him naked; cast him out; and throw his clothes after him:" which was accordingly done. The SECOND in order then began as follows: "I too supposed that if I were but admitted into heaven, which was over my head, I should there be encompassed with joys, and should breathe them to eternity: I likewise wished to be there, and my wish was granted: but the angels, on seeing me, fled away and said one to another, "What portentous circumstance is this! how came this bird of night here?" On hearing these words, I felt as if I had really undergone some change, and was no longer a man; and yet I was not changed, but the appear-



ance was produced by inhaling the heavenly atmosphere: presently there came one running from the prince's court with an order that two servants should lead me out, and conduct me back by the way I had ascended till I reached my own home: and when I got there, I again appeared as a man both to others and to myself." The THIRD said, "I always conceived of heaven as a place, and not as a state dependant upon the love of its inhabitants; so soon therefore as I came into this world I felt a most ardent desire to go to heaven: accordingly I followed some whom I saw ascending thither, and was admitted along with them; but I advanced a few paces only; for when I was desirous to delight my mind (*animus*) according to the idea I had of the joys and blessings to be experienced there, a stupor, occasioned by the light of heaven, which is white as snow, and whose essence is said to be wisdom, seized my mind (*mens*), and darkness my eyes, and I was reduced to a state of insanity; a little time after, the heat of heaven, which corresponds with the brightness of its light, and whose essence is said to be love, produced a violent palpitation of my heart; I was seized with anxiety, and was inwardly excruciated to such a degree that I threw myself flat on the ground: whilst in this situation, one of the guards came from the palace of the prince with an order to carry me gently to my own light and my own heat, and when I came thither my spirit and my heart once more returned to me." The FOURTH said, that he also had conceived of heaven as a place and not as a state of love: "When first I came," said he, "into the spiritual world I asked certain wise persons whether I might be permitted to ascend into heaven, and was informed that this liberty was granted to all, but there was need of caution how they used it, lest they should be cast down again: I made light of this caution, and ascended, in full confidence that all men were alike qualified for the reception of heavenly bliss in all its fulness; but alas! I was no sooner within the confines of heaven, than my life



seemed to be departing from me, and from the violent pains and the anguish which thence seized my head and body, I threw myself prostrate on the ground, where I writhed about like a snake when it is brought near the fire: in this state I crept to the brink of a precipice, and threw myself down; when being taken up by some people who were standing near the spot where I had fallen, I was carried to a place of refreshment, and was soon brought to myself again." The OTHER FIVE also related the wonderful occurrences which befel them in their ascents into heaven, and compared the changes they experienced as to their states of life, with the state of fish when raised out of water into air, and with that of birds when raised out of the air into æther; and they declared, that after having suffered so severely, they had no longer any desire to ascend into heaven, but only wished to live a suitable life, amongst their like, wherever it might be. "We are well informed," they added, "that in the world of spirits, where we are at present, all persons undergo a previous preparation, the good for heaven, and the wicked for hell, and that after such preparation they see ways opened to conduct them to societies of their like, with whom they are to remain to eternity; these ways they enter with delight, because they are suitable to their love." When they of the first assembly had heard these relations, they all likewise acknowledged, that they had never entertained any other notion of heaven but as of a place, where with open mouths they should inhale the surrounding joys for ever. Then the angel who had the trumpet addressed them thus: "Ye see now that the joys of heaven and eternal happiness depend not upon place, but upon the state of the life of man; and a state of heavenly life is derived from love and wisdom; and since use is that which containeth love and wisdom, and in which they are fixed and subsist, therefore a state of heavenly life is derived from the conjunction of love and wisdom in use: it is the same thing if we call them charity,



faith, and good works, because charity is love, faith is truth, whence wisdom is derived, and good works are uses. In our spiritual world, however, there are places as in the natural world, or else there could be no habitations, and distinct abodes; nevertheless place with us is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one, who becometh an angel, carries his own heaven within himself, because he carries in himself the love of his own heaven; for man by creation is the smallest effigy, image, and type of the great heaven, and hence the human form is derived; wherefore every one after death comes into that society of heaven, of whose general form he is an individual effigy; so that on entering into that society, he enters into a form correspondent with his own, and thus enters as it were from himself into that form, as into another self, and again from that other self into the same form in himself, enjoying thus his own life as that of the society, and that of the society as his own; for every society in heaven may be considered as one common body, and the angels as similar parts, from which the common body co-exists. Hence it follows, that they who are in evils and thence in falses, have formed in themselves the effigy of hell, and this, when in heaven, suffers torment from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and there is a like collision between their delights, as between enemies, who destroy each other when they meet in conflict.

740. After this a voice was heard from heaven, saying to the angel who had the trumpet, "Select ten out of the whole assembly, and introduce them to us; we have heard from the Lord, that He will prepare them, so that for three days the heat and light, or the love and wisdom of our heaven, shall not do them any injury." Then ten were selected, and followed the angel; they ascended by a steep path up a certain hill, and from thence up a mountain, on whose sum-



mit was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them, and after they had passed the third gate, the introducing angel ran to the prince of the society, or of that heaven, and annouced to him their arrival; and the prince said, "Take some of my train along with you, and carry them back word that their arrival is acceptable to me, and introduce them into the building before my palace, and provide for each a separate apartment with a bed-chamber, and appoint some of my attendants and servants to wait on them, and to obey their orders:" all which was done. On being introduced by the angel, they asked if it were allowable to go and see the prince:" but the angel replied, "It is now morning, and it is not permitted before noon; till that time every one is engaged in his particular office and employment; but ye are invited to dinner, and then ye will sit at table with our prince; in the mean time I will introduce you into his palace, and shew you the magnificent and splendid things it contains."

When they had arrived at the palace, they first viewed it from without; it was large and spacious, and built of porphyry, with a foundation of jasper, and before the gate were six lofty columns of lapis lazuli; the roof was of plates of gold, the windows high, of the most transparent crystal, and the frames also were of gold. After viewing the outside they were introduced within, and were conducted from one apartment to another, in each of which they saw ornaments of inexpressible elegance and beauty, and beneath the roof were sculptured decorations of inimitable workmanship: against the walls were set tables of silver overlaid with gold, on which were placed various utensils made of precious stones, and of entire gems in celestial forms, with several things beside, which no eye on earth had ever seen, and consequently such as could never be conceived to exist in heaven. Whilst they were struck with astonishment at these



magnificent sights, the angel said, "Be not surprized; these things which ye behold are not the production and workmanship of any angelic hand, but were framed by the Builder of the Universe, and presented as a gift to our prince; here then the architectonic art is in its essential perfection, and hence are derived all the rules of that art as known and practised in the world." The angel added further, "Ye may possibly conceive that such objects bewitch our eyes, and so infatuate them, as to induce us to believe that they constitute the joys of our heaven; but far from it; as our hearts are not in them, they are only accessory to the joys of our hearts; and therefore so far as we contemplate them as accessory, and as the workmanship of God, in them we contemplate the divine omnipotence and benignity."

741. After this the angel said to them, "It is not yet noon, come with me into the garden of our prince, which is near to the palace;" so they went with him: and as they were entering, he said, "Behold here the most magnificent of all the gardens in our heavenly society!" But they replied, "How! there is no garden here; we see but one tree only, and on its branches and its top as it were golden fruit, and leaves of silver, with their edges adorned with emeralds, and underneath the tree little children with their nurses." Hereupon the angel, with an inspired voice, said, "This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life: but advance and draw ye nearer, and your eyes will be opened, and ye will behold the garden." They did so, and their eyes were opened, and they saw abundance of trees laden most plentifully with fine flavoured fruit, entwined about with young vines, whose tops with their fruit inclined towards the tree of life in the midst. These trees were planted in a continuous series\*, which spread out, and so proceeded

\* It may be proper to acquaint the reader, that the word *series* is here, and in many other parts of the author's works, used in a mathematical sense, to



into endless orbs, or gyrations, as of a perpetual spiral; thus it formed a perfect spiral of trees, where one species succeeded another in a continuous order according to the worth and excellence of their fruit. The beginning of the circumgyration was at a considerable distance from the tree in the midst, and the intervening space glowed with a radiance of light, which made the trees in the circle shine with a graduated splendour that was continued from the first to the last. The first trees were the most excellent of all, luxuriant in the choicest fruits; these were called paradisiacal trees, being such as are never seen in any country of the natural world, because none such ever grew there, or could grow: these were succeeded by olive-trees, the olives by vines, these by sweet-scented shrubs, and the sweet-scented shrubs by such trees as afford timber adapted for building. At stated intervals in this spiral or gyre of trees, were interspersed seats, formed of the young shoots of the trees behind them, brought forward and entwined in each other, whilst the fruit hanging over, at once enriched and adorned them. In this perpetual winding orb of trees there were passages, which opened into flower-gardens, and from them into shrubberies, laid out in areas and beds. At the sight of all these things the companions of the angel exclaimed, "Behold heaven in form! wheresoever we turn our eyes we feel an influx of somewhat celestially paradisiacal, which is not to be expressed." When he heard this declaration, the angel rejoiced, and said, "All the gardens of our heaven are representative forms or types of heavenly blessings in their origins, and because the influx of these blessings has elevated your minds, therefore ye exclaimed, 'Behold heaven

denote a succession of things in a particular order, which have some certain relation to, and connection with, each other; the word *spiral* also, or *helix* which immediately follows, is used in a similar sense, and denotes a curve line of the circular kind, which recedes continually from its center according to some regular and stated law.



in form !' but they who do not receive that influx, see these paradisiacal gardens but as common woods and forests : all they receive the influx, who are influenced by the love of use ; but they do not receive it, who are influenced by the love of glory not originating in use." Afterwards he explained and taught them, what each thing in the garden represented and signified.

742. Whilst they were thus employed there came a messenger from the prince, with an invitation to them to eat bread with him ; and at the same time two pages of the court brought garments of fine linen, and said, " Put on these ; for no one is admitted to the prince's table unless he be clothed in the garments of heaven." So they put them on, and accompanying their angel, they were shewn into an ante-chamber, belonging to the palace, where they waited for the prince ; and there the angel introduced them to the company and conversation of the grandees and nobles, who were also in expectation of the prince's appearing. And lo ! in about half an hour the doors were opened, and through one wider than the rest, on the western side, he was seen to enter, in great order and pomp of procession : his counsellors of inferior order went before him, after them his privy counsellors, and next the officers of chief rank belonging to the court : in the midst of these was the prince, and after him attendants of various distinctions, and lastly the guards ; in all they amounted to a hundred and twenty. Then the angel advancing before the ten strangers, who by their dress appeared now like inmates of the place, approached with them towards the prince, and reverently introduced them to his notice ; and the prince, without stopping the procession, said to them, " Come with me to eat bread." So they followed him into the dining-room, where they saw a table magnificently set out, having in the middle



a high pyramid of gold with a hundred branches in triple order, and to each branch a small patin or basket, containing a variety of sweetmeats and preserves, with other delicacies made of bread and wine; and through the middle of the pyramid there issued as it were a bubbling fountain of nectareous wine, the stream of which, shooting from the summit of the pyramid, divided itself into different branches, and filled the cups. At the side of this high pyramid were various celestial forms of gold, on which were dishes and plates covered with all kinds of food. The celestial forms supporting the dishes and plates were forms of art derived from wisdom, such as could not be contrived by any human art, nor expressed by any human words: the dishes and plates were of silver, on which forms were sculptured similar to those that supported them; the cups were of transparent gems. Such was the apparatus of the table.

743. The dress of the prince and of his ministers was this: the prince was clad in a long robe of purple, adorned with stars of silver wrought in needle-work; under this robe he wore a tunic of bright silk of a blue or hyacinthine colour; this was open about the breast, where there appeared the front part of a kind of zone, with the distinguishing badge of his society; the badge was an eagle sitting on her young at the top of a tree; this was wrought in refulgent gold, and set round with diamonds. The counsellors were dressed nearly after the same manner, but without the badge, instead of which they wore sapphires curiously cut, hanging from their necks by a chain of gold. The attendants wore clokes of a red brown colour, wrought with flowers encircling young eagles; their tunics were of silk of an opal colour, as were also the garments that covered their thighs and legs. Thus were they clad.

744. The counsellors of both kinds, and the nobles, stood around the table, and by order of the prince folded their hands together, and at the same time uttered in a low voice a prayer of thanksgiving to the Lord; after this the prince



making a sign, they reclined\* on couches at the table. And the prince said to the ten strangers, "Do ye also recline with me, behold there are your couches: so they lay down; and the pages that were before sent by the prince to wait upon them, stood behind them. Then said the prince to them, "Take each of you a plate from its supporting form, and afterwards a patin from the pyramid;" and they did so; and lo! instantly new plates and patins appeared upon the stands in the place of those that were taken away: and their cups were filled with wine that streamed from the fountain out of the great pyramid: and they ate and drank. When dinner was about half ended, the prince addressed himself to the ten new guests, and said, "I have been informed that ye were convened in the country which is immediately beneath this heaven in order to disclose your thoughts on the joys of heaven and eternal happiness thence derived, and that ye professed different opinions, each according to his peculiar ideas of delight as originating in the bodily senses: but what are the delights of the bodily senses, without the delights of the soul? it is the soul which inspires them with delight. The delights of the soul are in themselves imperceptible beatitudes, but as they descend into the thoughts of the mind, and from thence into the sensations of the body they become more and more perceptible; in the thoughts of the mind they are perceived as satisfactions, in the sensations of the body as delights, and in the body itself as pleasures: eternal happiness is derived from the latter and the former taken together; but from the latter alone a happiness results, which not being eternal, but temporary, is quickly ended and passeth away, and is sometimes turned into unhappiness. Ye have now seen that all your joys are joys of heaven too, and far more excellent than ye could possibly have conceived; but yet such joys do not

\* It may be expedient here to inform the unlearned reader, that in ancient times, at the repasts of the table, they used to recline on couches, resting on their elbows, instead of sitting upright on seats, according to modern custom.



inwardly affect our minds (*animus*). There are three principles which enter by influx from the Lord as a one into our souls; these three as one, or this trine, are LOVE, WISDOM, and USE: love and wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind, but in use they exist really, because they are then together in the act and operation of the body; and where they exist really, there they also subsist. Since then love and wisdom exist and subsist in use, it is use which affects us, and use consisteth in a faithful, sincere, and diligent discharge of the works of our functions. The love of use, and the consequent application to it, so keep together the powers of the mind as to prevent their dispersion; thus the mind is secured from wandering about at random, and imbibing all the lusts which flow in, with their enchanting delusions, through the senses, from the body and the world, by which the truths of religion and morality, with all that is good in either, become the sport of every wind; but an application of the mind to use, keeps in and binds together those truths, and arranges the mind into a form receptive of the wisdom thence derived, and in this case it extirpates from its circumference the idle ridiculous sports of falsities and vanities. But ye will hear more on this subject from the wise persons of our society, whom I will send to you in the afternoon." So saying, the prince rose up, and the new guests along with him, and bidding them farewell, he gave a charge to the conducting angel to lead them back to their apartments, and there to shew them every token of civility and respect, and also to invite some courteous and affable company to entertain them with discourse on the various joys of their society.

745. The angel executed the prince's charge, and as they went back to their private apartments, the company, invited from the city to entertain them with discourse on the various joys of the society, arrived, and after the usual compliments entered into conversation with them as they walked along,



in a strain at once entertaining and elegant. But the conducting angel said, "These ten men were invited into this heaven to see its joys, and so receive a new idea of eternal happiness; mention then a few particulars of such of its joys, as affect the bodily senses: we expect some wise persons by and by, who will tell us of what renders those joys satisfactory and happy." Then the company who were invited from the city, spake to the following effect. 1. "There are here days of festivity appointed by the prince, that the mind (*animus*), by a due relaxation, may recover from the weariness which in some instances may be produced by the desire of emulation: on these days we have concerts of music and singing in the public places, and out of the city, games and exhibitions: at such times we have orchestras raised in the public places, surrounded with ballusters formed of vines wreathed together, from which hang bunches of ripe grapes; within these ballusters in three rows one above another, sit the musicians, with their wind and string-instruments, of various tones, both high and low, loud and soft, and beside them there are singers of both sexes seated, who entertain the citizens with the sweetest music and singing, both in concert and solo, varied at times as to its particular kind: these concerts continue on those days of festivity from morning till noon, and are afterwards renewed until the evening. 2. Moreover, every morning, from the houses around the public places are heard the most sweet songs of virgins and young girls, which resound over the whole city; it is one of the affections of spiritual love, which is sung every morning, or which is rendered sonorous by modifications of the voice in singing, or by modulations; the affection in the song is perceived as the very affection itself, flowing into the minds of the hearers, and exciting them to a correspondent state: such is the nature of heavenly singing: the virgin-singers say, that the sound of their song as it were inspires and animates them



from within, and their minds are delightfully raised, according to its reception by the hearers. This ended, the windows of the houses around the public places, and likewise of those in the streets, are shut, and so also are the gates, and then the whole city is silent; no noise is heard in any part of it, nor is any person seen loitering in the streets, but all are intent on their work and the duties of their calling. 3. At noon however the gates are opened, and in the afternoon the windows also in some houses, and boys and girls are seen playing in the streets, whilst their masters and governesses sit in the porches of the houses, watching over them and keeping them in order. 4. On the sides of the city, at its extremity, are to be seen various sports of boys and young men, as running, hand-ball, and tennis, there are besides trials of skill among the boys, in order to discover the readiness of their wit in speaking, acting, and perceiving; and to such as excel are given some leaves of laurel as a reward; not to mention other things of a like nature, designed to call forth and exercise the latent talents of the young people. 5. There are moreover dramatic entertainments, \* exhibited upon theatres out of the city, the actors representing the various graces and virtues of moral life, amongst whom are inferior characters for the sake of relatives:" one of the ten asked, "How for the sake of relatives? and they replied, "No virtue with its graces and decencies can be represented to the life, but by

\* The pious reader will not be startled or offended, at hearing of theatrical exhibitions in heaven, when he recollects that their edifying end, is to delineate and represent the various virtues and graces of moral life, so as to lead the spectators and hearers to correct what is amiss in themselves, and to perfect their own characters, by the lively examples of perfection and excellence exhibited to view, and at the same time by the wise lessons of moral rectitude. It were much to be wished that the stage on earth had always been, in this respect a pattern of the stage in heaven, and that nothing had been there exhibited, but what tended to discourage vice, and recommend true virtue. We should not then have heard so many severe, though just censures, passed



means of relatives in which all its graces and decencies from the greatest to the least are comprised and represented; and the inferior characters represent the least, even till they become none; but it is provided by law, that nothing of the opposite, which is called indecent and dishonourable, should be exhibited, except figuratively and as it were remotely; it is so provided, because nothing that is becoming and good in any virtue can by successive progressions pass over to what is unbecoming and evil; it only proceeds to its least, where it perishes; then and not till then, the opposite commences; so that heaven, where all things are becoming and good, has nothing in common with hell, where all things are indecent and evil.

746. Whilst they were discoursing, a servant came in and brought word, that the eight wise persons invited by the prince's order were arrived, and requested to be admitted; on which the angel went out to receive and introduce them; and presently these wise persons, after the customary ceremonies of introduction, began to discourse with them on the beginnings and increments of wisdom, with which they intermixed various remarks on its succession, shewing that with the angels it never ceases or comes to a period, but advances and increases to eternity. Hereupon the atten-

on dramatic representations by men of wisdom and piety; nor would the Christian world have had so much reason to lament the great abuse of an exhibition, which, under the restrictions of piety and virtue, might be rendered in every age and place both entertaining and edifying, but which every considerate person must acknowledge to be in many instances exceedingly dangerous to religious influence, by favouring and cherishing, rather than rebuking and discountenancing the irregular passions and propensities of the natural man. They who, forming their opinion of the stage from its corruptions alone, are inimical to every thing that assumes a dramatical form, should recollect that theatrical exhibitions owe their origin entirely to religion; that amongst the ancients they were first introduced at their sacred festivals, and that, when revived after the introduction of Christianity, it was for the same purpose; that they were performed in churches, and were composed, and for the most part acted, by the clergy.



dant angel said to them, "Our prince at table discoursed with these strangers on the seat or abode of wisdom, shewing that it is in use; if it be agreeable to you, be pleased to discourse with them further on the same subject." And they said, "Man at his first creation was endued with wisdom and the love of it, not for the sake of himself, but for the sake of its communication with others from himself; hence it is a maxim inscribed on the wisdom of the wise, that no one be wise for himself alone, nor live for himself, but for others at the same time: this is the ground and origin of society, which otherwise could not exist: to live for others is to perform uses: uses are the bonds of society and these are as many in number as there are good uses, and the number of uses is infinite: there are spiritual uses, such as belong to love towards God, and love towards our neighbour; there are moral and civil uses, such as belong to the love of the society and state in which a man lives, and of his fellow-citizens amongst whom he dwells; there are natural uses, which belong to the love of the world and its necessities; and there are corporeal uses, such as belong to the love of self-preservation, for the sake of uses of a superior order. All these uses are inscribed on man, and follow in order one after another, and when they are together, then one is within the other: they who are in the first uses which are spiritual, are in all those which succeed, and these persons are wise; but they who are not in the first, but yet are in the second, and thence in the succeeding, are not so highly principled in wisdom, but only appear to be so by virtue of an external morality and civility; they who are neither in the first nor second, but only in the third and fourth, have not the least pretensions to wisdom, for they are satans, loving only the world, and themselves for the sake of the world; but they who are only in the fourth, are least of all wise, for they are devils, because they live to themselves alone, and if they consider others it is only



for the sake of themselves. Every love, moreover, hath its particular delight, for by delight love is kept alive, and the delight of the love of uses is heavenly delight, which enters succeeding delights in their order, and according to the order of succession exalts them, and maketh them eternal." After this they spoke of the number of the heavenly delights proceeding from the love of use, and said that they were myriads of myriads, and that all who enter into heaven enter into those delights. With further conversation of wisdom on the love of use they lengthened out the day with them until the evening.

Towards evening there came a servant clothed in linen to the ten companions of the angel, and invited them to a wedding\* which was to be celebrated the next day; and the strangers were much rejoiced to think that they were also to be present at a wedding in heaven. After this they were conducted to the house of one of the counsellors in waiting, and supped with him, and after supper they returned to the palace, and each retired apart into his own bed-chamber, where they slept till morning. When they awoke they heard the singing of the virgins and young girls from the houses round the public places of resort, of which mention was made above; they sung that morning the affection of conjugal love, the sweetness of which did so affect and penetrate the strangers, that they perceived sensibly a blessed serenity instilled into their joys, which at the same time exalted and renewed them. At the hour appointed the angel said, "Make yourselves ready, and put on the garments of heaven which our prince sent you; and they did so,

\* Concerning the true ground, nature, and end of marriages in the heavenly world, and how they are reconcileable with our Lord's assertion, that *in heaven they neither marry, nor are given in marriage*, more may be seen in our author's work on CONJUGIAL LOVE. It being impossible to introduce into the compass of a note all that is said in that work on the interesting subject, the reader is desired to suspend his judgment until he has perused its contents.



and lo! the garments were resplendent as with flaming light; and they asked the angel, "Whence is this?" He replied, "Because ye are going to a wedding, and when that is the case, our garments always assume a shining appearance, and become wedding garments."

747. After this the angel conducted them to the house where the nuptials were to be celebrated, and the porter opened the door; and presently being admitted within the house, they were received and complimented by an angel sent from the bridegroom, and were introduced and shewn to the seats intended for them: and soon after they were invited into the anti-room to the bed chamber, where they saw in the middle a table, on which was placed a magnificent candelabra with seven branches and sconces of gold; and to the walls were hung lamps of silver, which being lighted made the atmosphere appear as of a golden hue: and they observed near the candelabra two tables, on which were set loaves of bread in a triple order; there were tables also at the four corners of the room, on which were placed cups of crystal. Whilst they were viewing these things, lo! a door opened from a chamber beside the bed-room, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and leading each other to a seat placed over against the candelabra, on which they seated themselves, the bridegroom on the left, and the bride at his right hand; whilst the six virgins stood beside the seat near the bride. The bridegroom was clad in a robe of bright purple, and a tunic of fine shining linen, with an ephod, on which there was a golden plate set round with diamonds, and on the plate was engraven a young eagle, being the nuptial ensign of that heavenly society; and he wore a mitre on his head: but the bride was clad in a scarlet mantle, under which was a gown embroidered with needle work, continued from her neck to her feet, and below her bosom she wore a golden girdle, and on her head a crown



of gold set with rubies. When they were thus seated, the bridegroom turned himself towards the bride, and put a golden ring upon her finger; he then took out a pair of bracelets and a necklace of pearl, and fastened the bracelets about her wrists, and the necklace around her neck, and said, "Accept these pledges;" and as she accepted them he kissed her, and said, "Now thou art mine;" and he called her his wife. On this all the company cried out, "May the divine blessing be upon you!" These words were first pronounced by each separately, and afterwards by all together; a certain person sent from the prince as his representative also pronounced them for him, and at that instant the ante-chamber was filled with an aromatic smoke, which was a token of blessing from heaven: then the servants in waiting took bread from the two tables near the candelabra, and cups, now filled with wine, from the tables at the corners of the room, and gave to each of the guests his bread and his cup, and they ate and drank. After this the husband and his wife rose up, and the six virgins attended them with the silver lamps, now lighted, in their hands, to the threshold, and the married pair entered the bedchamber, and the door was shut.

748. Afterwards the conducting angel discoursed with the guests about his ten companions, acquainting them how he was commissioned to introduce them, and shew them the magnificent objects contained in the prince's palace, and other wonderful sights; how they had dined at table with him; and had afterwards conversed with certain wise men of the society: and he added, "May I request, that they be permitted to enjoy the pleasure of your conversation also?" So they drew nearer and discoursed together. Then a certain wise personage, who was one of the marriage-guests, said, "Do ye understand the signification of what ye have seen?" "But little," they replied; and then they asked him, "Why was the bridegroom, who is now a husband,



clad in that particular manner?" "Because the bridegroom," he answered, "who is now a husband, represented the Lord; and the bride, now a wife, represented the church, for nuptials in heaven represent the marriage of the Lord with the church; this is the reason why he wore a mitre on his head, and was clad in a robe (*pallium*), a tunic, and an ephod, like Aaron, and why the bride had a crown on her head, and was clad in a mantle (*chlamys*), like a queen; but to-morrow they will be clad after a different manner, because this representation lasts no longer than to-day." "Since he represented the Lord, and she the church, why," they asked, "did she sit at his right hand?" "Because there are two things," the wise personage replied, "which constitute the marriage of the Lord and the church; these are, love and wisdom; the Lord is love, and the church is wisdom, and wisdom is at the right hand of love; for every member of the church is wise as of himself, and in proportion as he is wise he receiveth love from the Lord; the right hand also signifieth power, and love hath power by means of wisdom: but, as just observed, after the nuptials the representation is changed, for then the husband representeth wisdom, and the wife the love of his wisdom: this love however is not primary love, but secondary, for the wife has it from the Lord, through the wisdom of the husband; the love of the Lord, which is the primary love, is the love of being wise abiding with the husband; wherefore after the nuptials, both together, the husband and his wife, represent the church." But again they asked, "Why did not ye men stand beside the bridegroom, now the husband, as the six virgins stood beside the bride, now the wife?" "The reason is," the wise personage replied, "because we to-day are numbered among the virgins, and the number six signifies all, and what is complete." But they said, "Explain your meaning:" "Virgins signify the church," he replied, "and the church consists of both sexes; hence we



also, as members of the church, are virgins: that this is the case, is evident from these words in the Revelation: *'These are they which were not defiled with women, for they are VIRGINS, and follow the Lamb whithersoever He goeth,'* chap. xiv. 4: and as virgins signify the church, therefore the Lord *'liketh it to ten VIRGINS invited to the wedding,'* Matt. xxv. and whereas the church is signified by Israel, Zion, and Jerusalem, mention is therefore so frequently made in the Word of the VIRGIN AND DAUGHTER OF ISRAEL, of ZION, and of JERUSALEM: the Lord also describeth His marriage with the church in these words: *'ON THY RIGHT HAND DID STAND THE QUEEN in gold of Ophir, her clothing is of wrought gold; she shall be brought unto the king in RAIMENT OF NEEDLE-WORK; THE VIRGINS, her friends, THAT FOLLOW HER, shall come to the palace of the king,'* Psalm xlv. 9 to 16." "But is it not expedient," they afterwards enquired, "that a priest be present and minister at the nuptial ceremony?" "This is expedient on earth," the wise personage answered, "but not in heaven, by reason of the representation of the Lord Himself and the church; on earth they are not aware of this; and yet with us a priest ministers in whatever relates to betrothings, or marriage contracts, and hears, receives, confirms, and consecrates the consent of the parties: consent is the essential of marriage, and all succeeding ceremonies are its formalities."

749. After this the conducting angel approached the six virgins, and gave them also an account of his companions, and requested that they would vouchsafe to join company with them: they accordingly came, but when they were near them they suddenly retired, and entered the women's apartment, where they mixed with the virgins their friends: on seeing this, the conducting angel followed them, and asked, why they retired so suddenly without conversing with the strangers: they replied, "We cannot approach:" "Why



not?" he asked; and they answered, "We do not know, but we perceived something which repelled and drove us back again; we hope they will excuse us." So the angel returned to his companions, and told them what the virgins had said, and added, "I conjecture that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners, and we love them intensely, but chastely:" hereupon his companions smiled, and said, "You conjecture right; who can behold such beauties near, and not feel some degree of desire?"

750. After much entertaining converse the nuptial-guests departed, and also the ten strangers with their attendant angel, and the evening being far advanced they retired to rest. At day-dawn they heard a proclamation made, **THIS DAY IS THE SABBATH**: then they arose, and asked the angel what it meant: he replied, "It is a call to the worship of God, which returns at stated periods, and is proclaimed by the priests; the worship is performed in our temples, and lasts about two hours; wherefore, if it is agreeable, come along with me, and I will introduce you." So they made themselves ready, and attended the angel, and entered the temple; it was a large building capable of containing about three thousand persons, in the form of a semi-rotunda, with benches or seats carried round in a continued sweep, according to the figure of the temple. The pulpit in front of the seats was drawn a little from the centre; the door was on the left hand behind the pulpit. The ten strangers entered with their conducting angel, who pointed out to them the places where they were to sit, telling them, "Every one who enters the temple knoweth his own place, and this by a kind of innate perception, nor can he sit in any place but his own; in case he takes another, he hears nothing, and perceives nothing, and also disturbs order, and when this is disturbed, the priest is not inspired."



751. When the congregation was assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom : the subject was on the sanctity of the Holy Scripture, and the conjunction of the Lord with both worlds, the spiritual and the natural, by means of it : illustrated as he then was, he fully proved, that that Holy Book was dictated by Jehovah the Lord, and that consequently He is in it, so as to be the wisdom it contains ; but that the wisdom which is Himself therein, lieth concealed under the sense of the letter, and is opened to none but those who are in truths of doctrine and at the same time in goodness of life, and thus who are in the Lord, and the Lord in them. To this discourse he subjoined a votive prayer, and descended. As the audience were going out, the angel requested the priest to speak a few words of peace with his ten companions ; so he came to them, and they conversed together for the space of half an hour : he discoursed on the Divine Trinity, that it is in Jesus Christ, in whom all the fulness of the Godhead dwelleth bodily, according to the declaration of the apostle Paul ; and afterwards on the union of charity and faith, but he said, “ the union of charity and truth,” because faith is truth.

752. After expressing their thanks, they departed home ; and when they were come thither, the angel said to them, “ This is the third day since you ascended into the society of this heaven, and as ye were prepared by the Lord to stay here three days, it is now time that we be separated ; put off therefore the garments sent you by the prince, and put on your own.” When they had done so, they were inspired with a desire to be gone ; so they departed, and descended, the angel attending them to the place of assembly ; and there they gave thanks to the Lord for vouchsafing to bless them with knowledge, and so with intelligence, respecting heavenly joys and eternal happiness.



## CHAP. XIV.

**OF THE CONSUMMATION OF THE AGE; OF THE  
COMING OF THE LORD; AND OF THE NEW  
HEAVEN, AND NEW CHURCH.**

**I. THAT THE CONSUMMATION OF THE AGE IS THE  
LAST TIME OR END OF THE CHURCH.**

753. **O**N this earth there have been several churches, all of which in process of time have come to their consummation, and then have been succeeded by new ones, and so on to the present time; \* the consummation of the church

\* The author having spoken more particularly of the present and former churches in the Appendix to this work, it is thought expedient, for the reader's satisfaction, to transcribe in this place the heads of the subjects contained in it; at the same time recommending the reader to consult the work itself. It is entitled, *A Coronis or Appendix to the True Christian Religion, treating of the Four Churches which have been on this earth since the creation of the world, and of their Periods and Consummation; and of a New Church which is to succeed those four, which will be a Church truly Christian, and the Crown of all the foregoing; also of the Lord's Advent to that church, and His divine presence and influence therein to eternity; and lastly, of the Mystery of Redemption.* The subject is then digested, and treated under the following particular heads, or lemmas: **I.** *That Four Churches have existed on this Earth since the Day of its Creation, the First, which was called the Adamic; the Second, which was called the Noatic; the Third, which was called the Israelitish; and the Fourth, which was called the Christian.* **II.** *That each Church passed through four successive States or Periods, which are understood in the Word by the Morning, Day, Evening, and Night.* **III.** *That in each Church*



cometh to pass when there remains no divine truth but what is falsified and rejected, in which case there cannot remain any genuine good, because the whole quality of good is formed by truths, good being the essence of truth, and truth being the form of good, and no quality can exist without a form. Good and truth can no more be separated than will and understanding, or what is the same thing, than affection of love, and thought thence originating; so that when truth cometh to its consummation in the church, good also cometh to its consummation at the same time, and when this is the case, the church is at an end, or, in other words, its consummation is arrived.

754. The church is brought to consummation by various means, but especially by such as make the false appear like truth, in which case the good which is truly so, and is called spiritual good, ceases also; that which is then supposed to be good, is only the natural good produced by a moral life. The causes of this consummation of truth, and along with it of good, are principally these two natural loves, the love of self, and the love of the world, which

*have been four successive Changes of State, the First of which was the Appearing of the Lord Jehovih and Redemption, and this was its Morning, or Rise; the Second was its Instructions, and this was its Day or Progression; the Third was its Declension, and this was its Evening, or Vastation; the Fourth was its End, and this was its Night and Consummation. IV. That after its Consummation, or End, the Lord Jehovih appears and executes judgment on the Members of the former Church, and separates the Good from the Evil, and elevates the Good to Himself into Heaven, and removes the Evil from Himself into Hell. V. That after this the Lord Jehovah forms a New Heaven of the Good that are elevated to Himself, and a New Hell of the Evil that are removed from Himself; and that He establisheth Order in respect to each, to preserve them under His Auspices and Government to Eternity. VI. That the Lord Jehovih derives and produces a New Church on Earth from this New Heaven, which He effects by the Revelation of Truths from His own Mouth, or from His Word, and by Inspiration. VII. That this Divine Work, considered collectively, is called Redemption, without which no Man can be saved, because without it he cannot be regenerated.*



are diametrically opposed to the two spiritual loves; the love of self, when predominant, being opposed to love to God, and the love of the world, when predominant, being opposed to love towards the neighbour. The love of self consists in a man's wishing well to himself only, and to no other except for the sake of himself; the case is similar with the love of the world; and where those two loves have once been inverted, they extend their ensnaring and baneful influence, just as a mortification spreads through the body till by degrees it wastes away all its parts and members: that such love has invaded churches, is very evident from the description given of Babylon, Gen. xi. 1 to 9, Isaiah xiii. xiv. xlvii. Jerem. l. and in Daniel, chap. ii. 31 to 47, chap. iii. 1 to 7, chap. v. chap. vi. 8 to the end; chap. vii. 1 to 14; and in the Revelation, chap. xvii. and xviii. from the beginning to the end of both; and at length it exalted itself to such a height, that it not only transferred the divine power of the Lord to itself, but even strove, by every possible art, to accumulate to itself all the treasures of the world. And there is but too much reason to conclude, from certain omens and appearances of no delusive kind, that the same loves would burst forth with the same violence, in many of the rulers of the churches separated from Babylon, were it not for the limitation and consequent restriction of their power; what then must be the necessary consequence of such evil ungovernable love, but that a man under its influence will regard himself as God, and the world as heaven, and pervert every truth of the church? For real truth, which in itself is truth, cannot be known and acknowledged by the merely natural man, nor be communicated to him by God; for falling into an inverted receptacle, truth is changed into the false. But there are several other causes, beside these two loves, for the consummation of truth and goodness, and consequently for the



consummation of the church; but these are only secondary causes, and subordinate to the other two.

755. That the consummation of the age is the last time of the church, is evident from those passages in the Word where the expression occurs, as from the following: "*I have heard from Jehovah a CONSUMMATION and a DECISION upon the whole land,*" \* Isaiah xxviii. 22: "*The CONSUMMATION is decreed, righteousness is overflowed, for the Lord Jehovih of Hosts shall make a CONSUMMATION and a DECISION over all the Land,*" Isaiah x. 22, 23: "*By the fire of the zeal of Jehovah the whole land shall be devoured, for He shall make a speedy CONSUMMATION of all them that dwell in the land,*" Zeph. i. 18: the church is signified by land in the above passages, because the land of Canaan is understood, where the church was established; that the church is signified by land, may be seen fully proved from many passages of the Word in the APOCALYPSE REVEALED, n. 285, 902. Again: "*And over the bird of abominations shall be DESOLATION, even to CONSUMMATION and DECISION; it shall drop upon the DEVASTATION,*" Dan. ix. 27: that these words were spoken by Daniel in relation to the end of the present Christian Church, may be seen Matt. xxiv. 15. "*Thus hath Jehovah said, The whole land shall be WASTENESS, yet will I not make a CONSUMMATION,*" Jerem. iv. 27: "*The iniquity of the Amorites is not yet CONSUMMATED,*" Gen. xv. 16: "*Jehovah said, I will go down and see whether they have made a CONSUMMATION, according to the cry which is come unto Me,*" Gen. xviii. 21; speaking of Sodom. The last time of the present Christian Church is also meant by the consummation of the age spoken of by the Lord in the following passages: "*His disciples asked Him, What is the*

\* In the English version of the Bible, these words are rendered *a consumption, even determined*, as also in Dan. ix. 27; whereby the distinction is lost between consummation and decision; but the original Hebrew favours the construction here given by our author.



*sign of Thy coming, and of the CONSUMMATION OF THE AGE?"* Matt. xxiv. 3: "*As therefore the tares are gathered together and burned in the fire, so shall it be in the CONSUMMATION OF THE AGE,"* Matt. xiii. 40: "*So shall it be at the CONSUMMATION OF THE AGE; the angels shall come forth, and sever the wicked from the just,"* Matt. xiii. 49; "*Jesus said to His disciples, Lo! I am with you always even to the CONSUMMATION OF THE AGE,"\** Matt. xxviii. 20. It is to be observed, that wasting, desolation, and decision, signify the same as consummation; but desolation signifies the consummation of truth, wasting or vastation, the consummation of good, and decision the full consummation of both; and that the fulness of time, in which the Lord came into the world, and is about to come again, is also the consummation.

756. The consummation of the age may receive illustration from various circumstances in the natural world; for whether it be considered either as a whole, or singly, every thing on the face of the earth grows old, and wastes away, but then it is by alternate changes called the circles of things. Times, or seasons, both in general and in particular, describe such circles; in general, the year passeth from spring to summer, and through summer to autumn, and closeth in winter, and thence returns again to spring; but this is the circle of warmth; in particular, the day passeth from morning to noon, and through noon to evening, and closeth in night, and thence returns again to morning; but this is the circle of light. Every man also passes through the circle of nature; he begins life in infancy, from which he advanceth to youth and manhood, and thence to old age, and then dies: in like manner every bird of the air, and

\* In the common English version of the Bible, instead of THE CONSUMMATION OF THE AGE, these passages are translated THE END OF THE WORLD; it will however be admitted by every one who is acquainted with the original, that the former is their true signification.



every beast of the earth, describe the circles of their natures. Every tree likewise has its beginning in the bud, whence it proceeds to its full stature, and by degrees dies away till it falls to the ground. The case is similar with every shrub, and with every twig, nay, with every leaf and flower, and even with the ground itself, which in time becomes sterile; and likewise with all stagnant water, which by degrees grows putrid. All these are alternate consummations, which are natural and temporary, but yet periodical; for when one thing has passed from its beginning to its end, another springs up like it, and so every thing is born, and dies, and then is born again, to the intent that creation may be continued. The reason why there is a like law in respect to the church, is, because it consists of the human race, of which, in its common form, it is composed, and one generation of men succeeds another, and there is a variety in the minds of all, and iniquity, once rooted in their inclination, is propagated to their posterity; nor can it be extirpated but by regeneration, and this can only be effected by the Lord.

II. THAT THE PRESENT DAY IS THE LAST TIME OF THE CHRISTIAN CHURCH, WHICH IS FORETOLD AND DESCRIBED BY THE LORD IN THE GOSPELS, AND IN THE REVELATION.

757. That the consummation of the age signifies the last time of the church, has been shewn in the foregoing article; whence it is evident what is meant by the consummation of the age spoken of by the Lord in the Gospels, Matt. xxiv. Mark xiii. Luke xxi. for it is written, "*As Jesus sat upon the Mount of Olives, His disciples came unto Him privately, saying, Tell us when shall these things be, and what is the sign of Thy coming, and of the consummation of the age?*" Matt. xxiv. 3: and then the Lord began to foretel and describe the consummation in all its successive states, even to His advent and that then He should come in the clouds of hea-



ven with power and great glory, and should gather together His elect, with many other particulars, (verses 30, 31,) which in no sort came to pass at the destruction of Jerusalem. On that occasion the Lord described these events in prophetic language, every word whereof is weighty and significative; the spiritual import of every particular expression may be seen explained in the *ARCANA CŒLESTIA*, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3757, 3898 to 3901, 4057 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424.

758. That all those prophetic declarations of the Lord to his disciples were spoken of the last time of the Christian Church, is very evident from the Revelation, where there are similar events foretold of the consummation of the age, and the Lord's advent, all which are particularly explained in the *APOCALYPSE REVEALED*, published in the year 1766:—now, as the particulars spoken of by the Lord to His disciples, concerning the consummation of the age, and His advent, coincide with what He afterwards revealed in the Apocalypse by John, concerning the same subjects, it is evident that he could have meant no other consummation than that of the present Christian Church. The end of this church is moreover foretold in Daniel, wherefore the Lord saith, "*When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, whoso readeth, let him understand,*" Matt. xxiv. 15, Dan. ix. 27; in like manner also in the other prophets. That there is at this day, such an abomination of desolation in the Christian Church, will further appear from the Appendix, where it will be seen, that there is not a single genuine truth at this time remaining in the church, and also, that unless a new church were to be raised up in the place of the present, "*no flesh could be saved,*" according to the Lord's words in Matt. chap. xxiv. 22. That the Christian Church, such as it is at this day, is consummated and laid waste to so great an extent,



cannot be seen by those on earth, who have confirmed themselves in its falses, because a confirmation of the false is a denial of the true, and for this reason, he who is in such a state places as it were a vail beneath his understanding, and so keeps guard that nothing else creeps in to pull down the ropes and stakes, by which he has built up and put together his theological system like a strong tent. Add to this, that the natural rational principle can confirm whatsoever it pleases, whether it be false or true, and both, when confirmed, appear in similar light, nor is it known whether the light be false, such as is experienced in a dream, or whether it be true, such as is seen in the clear day: but the case is altogether otherwise with the spiritual rational principle, such as they enjoy who look to the Lord, and from Him are in the love of truth.

759. Hence it is, that every church composed of such as see by the above light of confirmation appears to itself as if it were the one only church which enjoyed the light of truth, whilst all others which differ from it are in darkness; for they who see by the light of confirmation, are not unlike owls, which see light during the shades of night, but in the day time see the sun and its rays as thick darkness. Such was, and such also is, every church which is in falses, when once it is founded by leaders, who being sharp-sighted as lynxes in their own conceit, form to themselves a morning light from their own understandings, and an evening light from the Word: thus, did not the Jewish Church, when it was altogether laid waste, which was the case when our Lord came into the world, contend loudly, by its scribes and lawyers, that because it possessed the Word, it was the one only church which was in heavenly light, although at that very time they crucified the Messiah, or Christ, who was the Word Itself, and the All in All thereof? And what does the church, which in the prophets and the Revelation is understood by Babylon, contend for else, but that she is the queen



and mother of all churches, and that others, which recede from her, are illegitimate children, who ought to be excommunicated; and this, notwithstanding she has thrust down the Lord the Saviour from His throne and altar, and placed herself thereon in His stead? Does not every church, be it ever so heretical, when once it is established, fill all countries and cities with a cry, that it is the only one which is orthodox and œcumenical, and that it is in possession of the Gospel, which the flying angel preached in the midst of heaven, Rev. xiv. 6? And who does not hear the voice of the vulgar echoing the same cry? Did not the whole Synod of Dort look upon the doctrine of predestination as a star falling from heaven upon their heads, and kiss it as the Philistines did the image of Dagon in the temple of Ebenezer at Ashdod, and as the Greeks did the Palladium\* in the temple of Minerva? for they called it the Palladium of religion, not aware that a falling star is a meteor composed of a false light, which, when it falls on the brain, can confirm, by fallacious arguments, whatever is most false, even till it is believed to be a true light, decreed to be a fixed star, and at length peremptorily pronounced the glory of all constellations. Who can speak with stronger persuasion of the certainty of his phantastic opinions, than an atheistical naturalist? and how heartily does he laugh at the divine operations of God, the celestial principles of heaven, and the spiritual principles of the church? What lunatic does not fancy his own infatuation to be wisdom, and another's wisdom to be infatuation? Who can distinguish, by ocular vision alone, the false light of rotten wood from the light of the moon? Who that has an aversion to sweet smells, which is the case with those who are affected with the *morbus uterinus*, does

\* It may be proper to acquaint the unlearned reader, that the *Palladium* was an image of Minerva, supposed to have fallen from heaven, which the oracle declared would preserve the city, so long as the image remained in it, from being taken and destroyed.



not repel them from the nostrils, and give the preference to stinking odours? Not to mention other cases of a similar kind. These instances are adduced for the sake of illustration, and to evince that it cannot be discovered, by natural light alone, before truth shineth in its own light from heaven, that the church is come to its consummation, in other words, that it is in mere falses; for the false does not see the true, but the true sees the false; and every man is so constituted, that he can see and comprehend the truth, when he hears it; but if he is confirmed in falses, he cannot introduce it into his understanding so as that it may remain there, because he can find no place for it; and if by chance it gain admission, the crowd of falsities before collected cast it out as heterogeneous.

III. THAT THIS LAST TIME OF THE CHRISTIAN CHURCH,  
IS THE VERY NIGHT, IN WHICH FORMER CHURCHES  
HAVE SET.

760. That since the creation there have been four churches in general on this earth, in a regular succession one after another, may appear both from the historical and the prophetic parts of the Word, but especially from the book of Daniel, where those four churches are described by the statue that appeared to Nebuchadnezzar in a dream, chap. ii. and afterwards by the four beasts ascending out of the sea, chap. vii. The first church, which may be called the most ancient, was extant before the flood, and its consummation or end is described by the flood. The second church, which may be called the ancient was, in Asia, and part of Africa, and this was brought to its consummation and destruction by idolatries. The third church, which was the Israelitish, began at the promulgation of the decalogue on mount Sinai, was continued by the Word written by Moses and the prophets, and was consummated or ended by its profanation of the Word, which profanation was at its fulness when the Lord came into the world, wherefore, He being



the Word they crucified Him. The fourth church is the Christian, which the Lord established by the evangelists and the apostles: this church has had two epochs, one extending from the time of the Lord till the council of Nice, and the other from that council to the present time; this latter however, in its progress, was divided into three branches, the Greek, the Roman-Catholic, and the Reformed; nevertheless all these three are called Christian. Moreover, within every general church there have been several particular churches, which, notwithstanding their separation from the general, have still retained its name, as is the case with the different heresies in the Christian Church.

761. That the last time of the Christian Church is the very night, in which former churches have set, is plain from the Lord's prediction concerning this night in the evangelists and in Daniel; in the evangelists from these circumstances "*That they should see the abomination of desolation, and that there should be great affliction, such as was not from the beginning of the world, neither shall be; and that unless those days should be shortened no flesh could be saved;*" and lastly, "*that the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven,*" Matt. xxiv. 15, 21, 22, 29. In other passages in the evangelists that time is also called night; as in Luke: "*In that night there shall be two in one bed, the one shall be taken, and the other shall be left,*" chap. xvii. 34; and in John: "*I must work the works of Him that sent Me while it is day; the night cometh when no man can work,*" chap. ix. 4. Since all light departs at midnight, and the Lord is the True Light, John 1. 4, chap. viii. 12, chap. xii. 35, 36, 46; therefore He said to His disciples, when He ascended into heaven, "*Lo! I am with you alway, even unto the consummation of the age,*" Matt. xxviii. 20; and then He departs from them to a new church. That this last time of the church is the



very night in which former churches have set, is plain also from this passage in Daniel: "*In the end, upon the bird of abominations, shall be desolation, even until the consummation and decision, it shall drop upon the devastation,*" chap. ix. 27: that this prophecy relates to the end of the Christian Church, is very plain from the Lord's own words, Matt. xxiv. 18; the same too is evident from this passage in Daniel relating to the fourth kingdom, or the fourth church, represented by the image which Nebuchadnezzar saw: "*And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron is not mixed with clay,*" chap. ii. 43: the seed of man is the truth of the Word. It is further evident from this passage relative to the fourth church represented by the fourth beast ascending out of the sea: "*I saw in the night visions, and behold, a fourth beast, terrible and dreadful, it shall devour the whole earth, and tread it down and break it in pieces,*" chap. vii. 7, 23; which expressions mean, that every truth of the church should be brought to a consummation, and then there will be night, because the truth of the church is light. Many similar things are predicted of this church in the Revelation, especially in the sixteenth chapter, where it speaks of the vials of the anger of God poured out upon the earth, signifying the falsities which should then overflow and destroy the church. There are also several passages in the prophets to the same purpose; as for example, "*Shall not the day of Jehovah be darkness and not light, even very dark, and no brightness in it?*" Amos v. 20, Zeph. i. 15; and again, "*In that day if one look unto the land, behold darkness and sorrow, and the light is darkened in the ruins thereof,*" Isaiah v. 30, chap. viii. 22: the day of Jehovah is the day of the Lord's advent.

762. That there should have been four churches on this earth since the creation of the world, is agreeable to divine



order, which requires that there should be a beginning and its end, before a new beginning arises. Hence every day begins with morning, advances to mid-day, and closeth in night, and after that begins afresh; every year too commences from the spring, advances in its progress through summer to autumn, and then closeth in winter, and after that enters on a new beginning: it is to produce these effects that the sun riseth in the east, thence proceeds through the south to the west, and setteth in the north, after which he riseth again. Similar to this is the case with churches; the first of them, which was the most ancient, was as the morning, the spring, and the east; the second or the ancient, was as mid-day, the summer, and the south; the third was as the evening, the autumn, and the west; and the fourth as the night, the winter, and the north. From these progressions according to order, the wise ancients drew their conclusions of the four ages of the world, the first of which they called golden, the second silver, the third copper, and the fourth iron, by which metals also the churches themselves were represented in the image seen by Nebuchadnezzar. But moreover in the Lord's sight the church appears as one man, and this grand man must needs pass through his different ages like the individuals of which he is composed, advancing from infancy to youth, through youth to manhood, and at length to old age, and then, when he dies, he rises again: the Lord saith, "*Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit,*" John xii. 24.

763. It is according to order, that in all cases, both general and particular, the first should proceed to its ultimate, for such a process gives birth and existence to all kinds of variety, and by varieties to all quality, for qualities are produced and perfected by the differences in relation to what is more or less opposite. Who cannot see, for instance, that truth receives its quality from the existence of



the false, and in like manner good from the existence of evil, just as light receives its quality from the existence of darkness, and as heat from the existence of cold? What would become of colour, supposing white alone to exist without black? Must not the quality of intermediate colours, on such a supposition, necessarily be very imperfect? So again what are the perceptions of sense without some kind of relation? and what is relation but as respecting opposites? Is not ocular vision darkened by looking on white alone, and rendered clear and lively by looking on a colour that inwardly takes some tint of blackness, as is the case with green? Is not the ear deafened by the continual action of one tone upon its organs, and excited by modulation varied according to the different relations of harmonious and discordant notes? What is beauty without relation to ugliness? hence it is a common practice with painters, when they would exhibit a beautiful figure to the greatest advantage, to place a deformed one beside it. What are pleasure and prosperity without relation to what is unpleasant and unprosperous? How hurtful is it to the mind to be constantly brooding over one idea, without admitting a variety of such as have some opposite quality! The case is similar with the spiritual principles of the church, whose opposites have relation to the evil and the false; not that the evil and the false are from the Lord, but from man, who being endowed with free-will, may direct it either to good or evil purposes; and this comparatively as in the case of darkness and cold, which come not from the sun, but are a consequence of the earth's circumvolutions, which cause it successively to withdraw its face and turn it away from the sun; and yet without such circumvolutions of the earth there would neither be day nor year, nor consequently could either animate or inanimate creatures exist upon it. I have been informed, that those churches, which are in different goods and truths, if only their goods have relation to love to the Lord, and their



truths to faith in Him, are like so many precious jewels in king's crown.

IV. THAT AFTER THIS NIGHT, MORNING SUCCEEDS,  
AND THAT THE COMING OF THE LORD IS THIS  
MORNING.

764. Since the successive states of the church, both in general and in particular, are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four times of the day, morning, mid-day, evening, and night, and as it is now night with the present church in Christendom, it follows, that the morning is at hand, in other words, the dawn or beginning of a new church. That the successive states of the church are described in the Word by the four states of the light of the day, is evident from these passages: "*Until EVENING AND MORNING, two thousand three hundred, then shall the sanctuary be made righteous: the vision of the EVENING AND MORNING is truth,*" Dan. viii. 14 to 26: "*He calleth to me out of Seir, Watchman, what of the NIGHT? The watchman said, The MORNING cometh, and also the NIGHT,*" Isaiah xxi. 11, 12: "*The end is come; the MORNING is come unto thee, O thou that dwellest in the land; behold, the DAY it is come, the MORNING it is gone forth,*" Ezek. vii. 6, 7, 10: "*Jehovah is in the midst thereof, MORNING by MORNING doth He bring His judgments to light, He faileth not,*" Zeph. iii. 5: "*God is in the midst of her, God shall help her when the MORNING appeareth,*" Psalm xlv. 6: "*I wait for Jehovah, my soul doth wait for the Lord, until the MORNING-WATCH, I wait for the MORNING-WATCH, for with the Lord is plenteous redemption, and He shall redeem Israel from all his iniquities,*" Psalm cxxx. 5 to 8: in these passages the last time of the church is meant by evening and night, and its first time or commencement by morning. The Lord Himself also is called the morning in the following passages: "*The God of Israel said, the Rock of Israel spake to*



me, *He is as the LIGHT OF THE MORNING, even a MORNING without clouds.*" 2 Sam. xxiii. 3, 4: "*I am the root and the offspring of David, the bright and the MORNING STAR,* Rev. xxii. 16: "*From the womb of the MORNING thou hast the dew of thy youth,*" Psalm cx. 3: these passages are spoken of the Lord. Inasmuch as the Lord is the Morning, He therefore arose from the grave early in the morning, being about to lay the foundation of a New Church, Mark xvi. 2, 9. That the Lord's coming is to be expected, is very evident from His own prediction respecting it in Matt. "*As Jesus sat upon the mount of Olives, His disciples came unto Him, saying, Tell us what is the SIGN OF THY COMING, and of the consummation of the age?*" chap. xxiv. 3: "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the SIGN OF THE SON OF MAN, and they shall see the SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY,*" verses 29 30, Mark xiii. 26, Luke xxi. 27: "*As the days of Noah were, so shall also the COMING OF THE SON OF MAN be; therefore be ye also ready, for in such an hour as ye think not the SON OF MAN COMETH,*" Matt. xxiv. 37, 39, 44, 46: in Luke: "*When the SON OF MAN COMETH, shall He find faith on the earth?*" chap. xviii. 8: in John: "*Jesus said of John, If I will that he tarry TILL I COME,*" chap. xxi. 22: In the acts of the apostles, "*Whilst they were looking at Jesus taken up into heaven, lo! two men stood by them in white apparel, and said, This same Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN,*" chap. i. 10, 11: In the Revelation, "*The Lord God of the holy prophets sent His angel to shew unto His servants the things that shall shortly be done: BEHOLD, I COME QUICKLY; blessed is he that keepeth the*"



*sayings of the prophecy of this Book; and BEHOLD, I COME QUICKLY, and My reward is with Me, to give every man according as his work shall be," chap. xxii. 6, 7, 12; and again: "I JESUS have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the Bright and Morning Star: and the spirit and the bride say, COME, and he that heareth let him say, COME, and he that is athirst, LET HIM COME; and whosoever will, let him take the water of life freely," verses 16, 17; and again: "He which testifieth these things saith, SURELY I COME QUICKLY; Amen, EVEN SO COME LORD JESUS. THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL, Amen," verses 20, 21.*

766. The Lord is present with every man, and is urgent and instant to be received, and when man receives Him, which he does by acknowledging Him to be his God, his Creator, Redeemer, and Saviour, it is then His first advent, which is called day-dawn: from this period man as to his understanding begins to be enlightened in spiritual subjects, and to advance towards a wisdom more and more interior; and as he receives such wisdom from the Lord, such in proportion is his progression from morning to mid-day, and this mid-day continues with him to old age, even till death, and after death he is elevated into heaven to the Lord Himself, where though he may have died an old man, he is restored to the morning of his life, and continues to eternity to grow in that wisdom which was implanted in the natural world.

767. Every man who is principled in faith to the Lord, and in charity towards his neighbour, is a church in particular, the church in common being composed of such individuals. It is a wonderful circumstance, that every angel beholds the Lord immediately before him, however he may change the direction of his body and face; for the Lord is the sun of the angelic heaven, and it is this which appears before the eyes of the angels, while in spiritual meditation;



the case is similar with man in the natural world as to the sight of his spirit, if the church be implanted in him; but as his spiritual sight is veiled by natural sight, and as this is favoured and fostered by the other senses, which are engaged about bodily and worldly objects, he is ignorant of this state of his spirit. The ground of the above circumstance, that angels and good men look to the Lord, whatever be the direction of their bodies, is this, that all truth, from which wisdom and faith are derived, and all good, by which love and charity are formed, are from the Lord, and are the Lord's, both in angels and men; thence every truth of wisdom is as it were a mirror in which the Lord is seen, and every good of love is the image of the Lord: this then is the ground of the above wonderful circumstance. On the other hand an evil spirit perpetually turns himself away from the Lord, and is constantly looking towards his own love, and this too, however he may change the direction of his body and face; now the reason in this case is the same, though the application is reversed; for every evil is in some shape or other an image of his ruling love, and the false which proceeds from it presents that image as in a mirror. That there is a similar law implanted in nature, may be concluded from the growth of certain plants which shoot out their branches, and so raise themselves aloft above the grass and the weeds that encompass them that they may behold the sun; some of them, also, change their aspect from east to west, that they may be always turned towards the sun, and so advance to their maturity under his auspices; nor can I entertain a doubt but that there is a like tendency and propensity in every single bud and shoot of every tree, although from not possessing elasticity of flexure and conversion, the tendency cannot be determined to outward act: it is besides a fact well known to the curious enquirer, that all whirlpools of water, and those of the ocean, move spontaneously according to the common progress of the sun.



How much more then would this spiritual tendency influence man, created as he is to be an image of God, did he not use the gift of free-will to turn this propensity implanted in him by his Creator into another direction ! This tendency may be likened to the state of a bride, who has something of the image of the bridegroom constantly present to her mind's eye ; she beholds him in his favours and gifts, as in so many mirrors ; she longs for his coming, and when he comes receiveth him with joy, and by her joy expresseth the love that is swelling in her bosom.

V. THAT THE COMING OF THE LORD IS NOT A COMING TO DESTROY THE VISIBLE HEAVEN AND THE HABITABLE EARTH, AND TO CREATE A NEW HEAVEN AND A NEW EARTH, ACCORDING TO THE OPINIONS WHICH MANY, FROM NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO ENTERTAINED.

768. It is the prevailing opinion at this day in every church, that the Lord, when He comes to the last judgment, will appear in the clouds of heaven, with angels, and the sound of trumpets ; that He will gather together all who are then dwelling on the earth, as well as all who are deceased, and will separate the evil from the good, as a shepherd separates the goats from the sheep ; that then He will cast the evil, or the goats, into hell, and raise up the good, or the sheep, into heaven ; and further, that He will at the same time create a new visible heaven, and a new habitable earth, and on the latter He will cause a city to descend, which is to be called the New Jerusalem, and is to be built, according to the description given in the Revelation, chap. xxi. of jasper and gold, and the foundation of its walls of every precious stone, and its height, breadth, and length, equal, each twelve thousand furlongs ; and that all the elect are to be gathered together into this city, both those that are then alive, and those that have died since the beginning of the world ;



and that the latter will then return into their bodies, and enjoy everlasting bliss in that magnificent city, as in their heaven. This is the prevailing opinion of the present day, in all Christian Churches, on the coming of the Lord and the last judgment.

769. In regard to the state of souls after death, both universally and particularly, it is the common belief at this day, that human souls after death are mere aerial beings, of which it is impossible to form any idea but as of a vapour or exhalation, and that such being their state and nature, they are reserved to the day of the last judgment, either in the middle of the earth, where their *Pu* is placed, or in the *limbus* \* of the ancient Fathers: but on these points there are various opinions; some suppose them to be ethereal or aerial forms, and thus that they are like ghosts and spectres, certain of them dwelling in the air, others in woods, and others in waters; some again suppose that the souls of the deceased are translated to the planets or to the stars, and there have their abodes allotted them; and some again, that after thousands of years they return back into material bodies; but the general supposition is, that they are reserved till the time when the whole firmament, together with the terraqueous globe, will be destroyed, and that this is to be effected by fire either bursting from the centre of the earth, or cast down from heaven in a universal blaze of lightning; that then the graves will be opened, and the souls that were reserved will be clothed again with their bodies, and be translated into that holy city, Jerusalem, there to dwell together on another earth in purified bodies, some in a lower region, some in a higher, for the height of the city will be twelve thousand furlongs, the same as its length and its breadth, Rev. xxi. 16.

\* Du Cange says, The fathers called this place *Limbus*, *eo quod sit Limbus Infernorum*, i. e. as being the margin or frontier of the hells. Respecting *Pu*, see the note above, n. 693.



770. When a clergyman or layman is asked, whether he firmly believes all these things, as that the antediluvians, along with Adam and Eve, and the postdiluvians, with Noah and his sons, and also that Abraham, Isaac, and Jacob, with all the prophets and apostles, are, in like manner as the souls of all other men, still reserved in the middle of the earth, or flying about in the æther, or air; and also whether he believes that their souls will be again clothed with their bodies, and again enter into connexion with carcasses eaten by worms, by mice, by fish, or, as in the case of Egyptian mummies, by men, and with skeletons parched in the sun, and reduced to powder; and further, whether he believes that the stars of heaven will fall upon the earth, which yet is smaller than any of them;—if clergymen or laymen, I say, be asked whether they believe all this, or whether such conceits are not mere paradoxes, which, like all other contradictory notions, are dispelled and dissipated by right reason, some of them will make no reply; some will insist that such points are matters of faith, to which the understanding must be kept in obedience; some again will argue, that not only these things, but also many others, which are above the comprehension of reason, are works of divine omnipotence; and when they mention faith and omnipotence, sound reason is banished, and either disappears like a thing annihilated, or becomes like a spectre, and is called insanity: to this they will add, “are not such opinions agreeable to the Word? and ought not that to be the rule and measure of our thoughts and speech?”

771. That the Word, as to the letter, is written by appearances and correspondences, and that thus there is a spiritual sense contained in each expression, in which sense truth appears in its light, whilst the sense of the letter is in shade, has been already shewn in the chapter on the Sacred Scripture. Lest therefore the members of the New church, should wander, like those of the old, in the shade of the literal



sense of the Word, particularly on the subjects of heaven and hell, and of a life after death, and on this of the coming of the Lord, it has pleased the Lord to open the sight of my spirit, and thus to let me into the spiritual world, permitting me not only to converse with spirits and angels, and with my relations and friends, nay, with kings and princes, who have departed out of the natural world, but also to behold the stupendous sights of heaven, and the miserable scenes of hell, demonstrating by this, that man does not live after death in any region of the earth called *Pu*, nor flit about blind and dumb in air, or in emptiness, but that he lives a man in a substantial body, and in a far more perfect state, if he goes amongst the blessed, than when he lived before in a material body. To prevent man from plunging deeper into this false opinion of the destruction of the visible heaven and the habitable earth, and thereby of the spiritual world, in consequence of that ignorance which has given rise to so much naturalism and atheism; and to prevent such naturalism and atheism from spreading, as a mortification in a limb, through man's external mind, whence his speech originates, in a like manner as they have already begun to affect and take root in the interior rational mind, especially among the learned, I have been enjoined by the Lord to publish some of the various circumstances of what I have seen and heard, as well concerning HEAVEN AND HELL, as the LAST JUDGMENT; and also to unfold the APOCALYPSE, which treats of the Lord's coming, of the former heaven, of the new heaven, and of the Holy Jerusalem; which when read and understood, will enable every one to see what is there meant by the coming of the Lord, by the new heaven, and by the New Jerusalem.



VI. THAT THIS WHICH IS THE SECOND COMING OF THE LORD, EXISTS FOR THE SAKE OF SEPARATING THE EVIL FROM THE GOOD, AND THAT THEY WHO HAVE BELIEVED AND WHO DO BELIEVE IN HIM MAY BE SAVED, AND THAT THERE MAY BE FORMED OF THEM A NEW ANGELIC HEAVEN, AND A NEW CHURCH ON EARTH; AND THAT WITHOUT THIS COMING NO FLESH COULD BE SAVED, Matt. xxiv. 22.

772. That this second coming of the Lord does not exist for the destruction of the visible heaven and the habitable earth, has been shewn in the foregoing article: that it is not to destroy any thing, but to build up, consequently not to condemn, but to save those who have believed on Him since His first coming, and who shall hereafter believe on Him, is plain from these words of the Lord: "*God sent not His Son into the world to condemn the world, but that the world through Him might be saved; he that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,*" John iii. 17; and in another place, "*If any man hear My words and believe not, I judge him not, for I came not to judge the world, but to save the world: he that rejecteth Me, and receiveth not My words, hath one that judgeth him; the Word that I have spoken, the same shall judge him,*" Chap. xii. 47, 48. That the last judgment took place in the spiritual world in the year 1757, was shewn in a small treatise on the LAST JUDGMENT, published at London in the year 1758, and further in a CONTINUATION OF THAT JUDGMENT, published at Amsterdam in the year 1763: this I solemnly attest, because I saw it with mine own eyes when I was broad awake.

773. That the coming of the Lord is to form a new heaven of those who have believed on Him, and to establish a new church of those who shall hereafter believe on Him, is grounded in this circumstance, that these two purposes are the end of His coming. The very end of the creation of the



universe was solely this, that an angelic heaven might be formed out of mankind, where all who believe in God might live in eternal blessedness; for the divine love which is in God, and which essentially is God, can intend nothing else, and the divine wisdom, which is also in God, and is God, can produce nothing else. Since then the creation of the universe had for its end an angelic heaven, to be formed out of the human race, and at the same time a church on earth, man's passage into heaven lying through the church, and since the salvation of mankind, being effected upon men that are born in the world, is thus a continuation of creation, therefore we so frequently meet in the Word with the term *to create*, the meaning of which is to form for heaven; as in the following passages: "CREATE in me a clean heart, O God, and renew a right spirit within me," Psalm li. 10: "Thou openest Thy hand, they are filled with good, Thou sendest forth Thy spirit, they are CREATED," Psalm civ. 28, 30: "The people which shall be CREATED shall praise the Lord," Psalm cii. 18: "Thus saith Jehovah that CREATED thee, O Jacob, and He that FORMED thee, O Israel: I have redeemed thee, I have called thee by My name; every one that is called by My name I have CREATED him for My glory," Isaiah xliii. 1, 7: "They were prepared in thee in the day that thou wast CREATED; thou wast perfect in thy ways from the day that thou wast CREATED, till iniquity was found in thee," Ezek. xxviii. 13, 15: this is spoken of the King of Tyre: "That they may see and know, and consider, and understand together, that the hand of Jehovah hath done this, and the holy one of Israel hath CREATED it," Isaiah xli. 20. Hence the meaning of creating in the following passages will appear: "Thus saith Jehovah, He that CREATETH the heavens, He that spreadeth forth the earth, He that giveth breath unto the people upon it, and spirit to them that walk therein," Isaiah xlii. 5, chap. xlv. 12, 18: "Behold, I CREATE A NEW HEAVEN AND A NEW EARTH: Be glad and



*rejoice for ever in that which I CREATE; for behold, I CREATE JERUSALEM a rejoicing,"* Isaiah lxx. 17, 18.

774. The presence of the Lord is continual with every one, whether he be wicked or good, for without His presence no man can live; but His coming is with those only who receive Him, and these are they who believe on Him, and do His commandments. The continual presence of the Lord is the efficient cause of man's rationality, and of his capacity to become spiritual; this is an effect of the light that proceeds from the Lord as the sun in the spiritual world, which light man receives with his understanding, and this light is truth, by which he enjoys rationality; but the coming of the Lord is with such as conjoin heat with that light, that is, with such as conjoin love with truth, for the heat proceeding from the same sun is love to God and towards our neighbour. The mere presence of the Lord, and the illustration of the understanding thereby, may be compared with the presence of solar light in the natural world, which, unless it be conjoined with heat, cannot prevent a universal desolation on the face of the earth; but the coming of the Lord may be compared with the coming of heat, as in the time of spring, in consequence of which, and its conjunction with light, the earth is softened, and the seeds sown therein begin to vegetate, and bear fruit: such a parallelism is there between spiritual things, with which the spirit of man is connected, and natural things, with which his body is connected.

775. The case and circumstances of man, considered as forming a compound church, or in the concrete, are similar with those of the individual or particular man. Man considered in the compound, or concrete, is a church consisting of several members; and man considered as an individual, or a particular, is a church in each of those several members. It is according to divine order, that there be common things and particulars (*communia et particularia*), and that both be together in every created subject; and that the parts



exist and subsist in no other manner : thus in the case of man, no part within him could exist or subsist, unless there were a common bond in which it was included ; the parts in man are the viscera with their several divisions, while the coats and coverings are the common bonds (*communia*), which not only encompass the entire man, but likewise surround each single viscus, and every single part in each. The case is alike in every beast, bird, and worm, and also in every tree, shrub, or seed ; nor could there be a sound expressed either by a string or wind instrument, unless there were somewhat most common (*communissimum*), from which the parts of the melody derived their common principle that they might exist. The case is similar with all the bodily senses, as with sight, hearing, smell, taste, and touch, and also with every internal sense which belongs to the mind.\* These instances are adduced for the sake of illustration, to shew that the church also has its common principles and its particulars, and likewise its most common principles, and that it is on this ground that four churches have preceded in regular order, from which progression the most common principle of the church has arisen, and in process of time, what is common and particular in each church. In man also there are two most common forms, from which all common forms, with each part, derive their existence : these two most common forms in the body are the heart and lungs, and in the spirit are the will and understanding, on which all things of his life depend both in common and in particular, for without them they would fall to decay, and die : the like would happen to the whole angelic heaven, and the whole race of mankind, nay to the whole created universe, unless all things in common, and each thing in particular, were dependent on God, His love, and wisdom.

\* We are very sensible that the author's reasoning in this place will at first sight seem obscure to many readers ; nevertheless we will venture to assert, that the more it comes to be considered and digested by a truly enlightened and philosophical mind, so much the more will its truth and importance become manifest, and be found highly agreeable both to reason and experience.



VII. THAT THIS SECOND COMING OF THE LORD IS NOT A COMING IN PERSON, BUT IN THE WORD, WHICH IS FROM HIM, AND IS HIMSELF. \*

776. It is written in many places that the Lord will come in the clouds of Heaven, as Matt. xvii. 5, xxiv. 30, xxvi. 64, Mark xiv. 61, 62, Luke ix. 34, 35, xxi. 27, Rev. i. 7. xiv. 14, Dan. vii. 13: But no one hath heretofore known what is meant by the clouds of heaven, and hence mankind have believed that the Lord will appear in them in person. But it has remained undiscovered to this day that the Word in its literal sense is meant by the clouds of heaven, and that the spiritual sense of the Word is meant by the power

\* The carnal mind, we are well aware, will make many objections to this idea of the Lord's second advent, and will think the glory of that advent hereby much diminished and degraded. But let it be remembered, that the carnal or natural man always sees the things of God through a false medium, and therefore cannot possibly be a competent judge of what is, or is not, agreeable to the divine glory. Thus the Jews of old deceived themselves with false notions concerning the glory of their expected Messiah under His first advent; they looked for a great prince, or deliverer, who should appear amongst them in the outward pomp and parade of a mighty conqueror, to rescue them from their temporal enemies; and few, very few, had their eyes enlightened by the purities of heavenly light to discern the glories of the Messiah, in the low sphere in which He appeared, and see the lustre of His advent in opening and establishing a spiritual kingdom of heavenly righteousness and truth in the hearts of His people through the light and power of His divine Word. The case most probably will be the same at this day; the carnal Christian, looking for Christ's coming in great outward pomp, in the clouds of the external heavens, to reign visibly and in person on earth, will be offended to hear of His coming only in the spiritual sense of His Word, which is divine good and divine truth, to establish His spiritual kingdom in the hearts of His people, and will possibly think this a lessening and diminution of the lustre of His advent. But the truly spiritual Christian will be enlightened to see, that herein the glory of the Lord is truly revealed, and that no advent could possibly be more glorious than this appearing of the great Jehovah Jesus in the spiritual sense of that Holy Word, which is Himself, and from Him, and full of Him, and effective of conjunction with Him, in all such as truly receive that Word into their hearts, and let it operate in their lives and conversations.—May every reader, for his own sake, take this subject into deep and serious consideration!



and glory in which also the Lord is to come, Matt. xxiv. 30, for no one until this time has had the least conjecture of there being in the Word any spiritual sense, such as it is in reality and truth. Now whereas the spiritual sense of the Word has been opened to me by the Lord, and it has been granted me to be with angels and spirits in their world as one of themselves, it has been revealed to me that by the clouds of heaven, the Word in its natural sense is meant, and by glory, the Word in its spiritual sense, and by power, the effectual operation of the Lord by the Word. That the clouds of heaven have this signification, may be seen from the following passages in the Word: "*There is none like unto the God of Jeshurun, who rideth in the heaven, and in His magnificence on the CLOUDS,*" Deut. xxxiii. 26: "*Sing unto God, sing praises to His name, extol Him that rideth upon the CLOUDS,*" Psalm lxviii. 4: "*Behold, the Lord rideth upon a SWIFT CLOUD,*" Isaiah xix. 1: to ride signifies to instruct in divine truths from the Word, for a horse signifies the understanding of the Word, as may be seen in the APOCALYPSE REVEALED, n. 298: for who cannot see that God does not ride on the clouds? Again: "*God rode upon the cherubs, His pavilion round about Him were thick CLOUDS OF THE HEAVENS.*" Psalm xviii. 10 to 13: cherubs also signify the Word, as may be seen in the APOCALYPSE REVEALED, n. 239, 672. "*Jehovah bindeth up the Waters in His thick CLOUDS, he spreadeth His CLOUD upon His throne,*" Job xxvi. 8, 9: "*Ascribe ye strength unto Jehovah, His strength is in the CLOUDS,*" Psalm lxviii. 34: "*Jehovah hath created upon every dwelling-place of mount Zion a CLOUD by day, and upon all the glory shall be a covering,*" Isaiah iv. 5. The Word in its literal sense was also represented by the cloud in which Jehovah descended on Mount Sinai, when He delivered the law; the precepts of the law, which were at that time delivered, being the first fruits of the Word. In confirmation of what hath been said, the follow-



ing particulars may be mentioned: there are clouds in the spiritual world just as in the natural world, but from another origin; in the spiritual world there are sometimes bright clouds above the angelic heavens, but over the hells hang dusky clouds; the bright clouds over the angelic heavens are a representative of obscurity there, proceeding from the literal sense of the Word, but the dispersion of those clouds signifies that they are then in clearness from its spiritual sense; but the dusky clouds over the hells signify the falsification and profanation of the Word. The origin of this signification of clouds in the spiritual world is grounded in this circumstance, that the light which proceedeth from the Lord as a sun there, signifies divine truth, whence He is called The Light, John i. 9, chap. xii. 35; it is on this account too that the Word itself, which in that world is kept deposited in the sacred recesses of their temples, appears encompassed with a bright light: and the light is obscured by the interposition of clouds.

777. That the Lord is the Word, is evident from this passage in John: "*In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh,*" chap. i. 1, 14: that the Word in this passage is divine truth, is plain from this consideration, that Christians obtain divine truth from no other source than the Word, which is a fountain from which all churches, that take their name from Christ, draw living waters in their fulness; and yet in the natural sense of the Word divine truth is in a cloud, but in its spiritual and celestial sense it is in glory and in power: that there are three senses in the Word, the natural, the spiritual, and the celestial, one within the other, has been shewn in the chapter on the SACRED SCRIPTURE, and in the chapter on the DECALOGUE or CATECHISM: hence it appears, that the Word mentioned in John signifies divine truth. John also testifieth the same in his first epistle: "*We know that the Son of God is come, and hath given us an UNDER-*



STANDING, *that we may know the TRUTH, and we are in the TRUTH, in His Son Jesus Christ,*" v. 20. It is for this reason that the Lord so often said, "*VERILY I say unto you,*" for AMEN [which is the word translated VERILY], in the Hebrew tongue, is truth: and for the same reason he is called the AMEN, Rev. iii. 14; and the TRUTH, John xiv. 6. If you consult also the learned, what they understand by the Word spoken of in John i. 1, they will tell you they understand the Word in its supereminence; and what else is the Word in its supereminence but divine truth? From these considerations it is evident, that the Lord will now also appear in the Word; the reason why He will not appear in person, is, because since His ascension into heaven He is in His glorified Humanity, and in that Humanity He cannot appear to any man unless the eyes of his spirit be first opened, and this opening cannot be effected in any that are in evils and the falses thence derived, thus not in any of the goats whom He setteth on His left hand; wherefore when He shewed Himself to His disciples, He first opened their eyes, for it is written, "*And their eyes were opened, and they knew Him, and he vanished out of their sight,*" Luke xxiv. 31. The case was the same with the women who visited the sepulchre after his resurrection; hence at the same time they also saw angels sitting in the sepulchre, and conversing with them, whom yet it is impossible for any man to see with the material eye. It is plain from His transfiguration before Peter, James, and John, that the apostles before the Lord's resurrection did not see Him in His glorified Humanity with their bodily eyes, but in the spirit, (which vision appeareth after waking as if it was seen in sleep,) for it is written, "*their eyes were heavy with sleep,*" Luke ix. 32. It is then a vain thing to imagine that the Lord will appear in the clouds of heaven in person, when the truth is, that He will appear in the Word, which is from Him, and is thus Himself.



778. Every man is his own love, and his own intelligence, and whatsoever proceeds from him takes its essence from those two essentials, or properties of his life; so that the angels know a man, such as he is in his essence, from a very short acquaintance with him, discovering his love by the tone of his voice, and his intelligence by his discourse: for as the two universals of the life of every man are will and understanding, and the will is the receptacle and habitation of his love, and the understanding is the receptacle and habitation of his intelligence, whatsoever proceeds from him, whether it be action or discourse, constitutes the man, and is the man himself. In like manner, but in a super-eminent degree, the Lord is Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth, for His will is of divine love, and divine love is of His will, and His understanding is of divine wisdom, and divine wisdom is of His understanding, the human form being their continent: hence some conception may be formed how the Lord is the Word. But on the other hand, whosoever is in opposition to the Word, that is, in opposition to the divine truth which it contains, consequently in opposition to the Lord and His church, is his own evil and his own false, as well in respect to mind, as to its effects proceeding from the body, which belong to actions and speech.

VIII. THAT THIS SECOND COMING OF THE LORD IS EFFECTED BY THE INSTRUMENTALITY OF A MAN, BEFORE WHOM HE HATH MANIFESTED HIMSELF IN PERSON, AND WHOM HE HATH FILLED WITH HIS SPIRIT, TO TEACH FROM HIM THE DOCTRINES OF THE NEW CHURCH BY MEANS OF THE WORD.

779. Since the Lord cannot manifest Himself in person [to the world], which has just been shewn to be impossible, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows, that He will effect this by the instrumentality of



a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested Himself before me His servant, that He sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word.

780. To the end that the Lord might be constantly present, He revealed to me the spiritual sense of His Word, in which sense divine truth is in its light, and in this light He is continually present; for His presence in the Word is only by means of the spiritual sense, through the light of which He passeth into the shade, in which is the sense of the letter, just as it happens with the light of the sun in the day-time by the interposition of a cloud: that the literal sense of the Word is as a cloud, and the spiritual sense glory, and the Lord Himself the Sun from which the light proceeds, and that thus the Lord is the Word, has been proved above. That the glory in which He is to come, Matt. xxiv. 30, signifieth divine truth in its own light, in which the spiritual sense of the Word is, is clearly proved by the following passages: "*The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, and the GLORY of Jehovah shall be revealed, and all flesh shall see it together,*" Isaiah xl. 3, 5: "*Arise, shine, for THY LIGHT is come, and THE GLORY OF JEHOVAH is risen upon thee,*" chap. lx. 1. to the end: "*I will give thee for a covenant of the people, for a LIGHT OF THE GENTILES, AND MY GLORY will I not give to another,*" chap. xlii. 6, 8, chap. xlviii. 11: "*THY LIGHT shall break forth as the morning, the GLORY OF JEHOVAH*



*shall gather thee up,"* chap. lviii. 8: "*The whole earth shall be filled with the GLORY OF JEHOVAH,"* Isaiah vi. 1, 2, 3, chap. lxvi. 18: "*In the beginning was the Word, in Him was Life, and the Life was the LIGHT OF MEN; this was the TRUE LIGHT; and the Word was made flesh, and we beheld HIS GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER,"* John i. 1, 4, 9, 14: "*The heavens declare the GLORY OF GOD,"* Psalm xix. 2: "*THE GLORY OF GOD shall lighten the Holy Jerusalem, and the Lamb is the light thereof, and the nations which are saved shall walk in the LIGHT OF IT,"* Revel. xxi. 23, 24: not to mention several other passages to the same purpose. The reason why glory signifies divine truth in its fulness, is, because every thing magnificent in heaven is from the light which proceeds from the Lord, and the light proceeding from Him as the sun of heaven is in its essence divine truth.

IX. THAT THIS IS MEANT BY THE NEW HEAVEN AND NEW EARTH, AND THE NEW JERUSALEM DESCENDING OUT OF HEAVEN, SPOKEN OF IN THE REVELATION.

781. It is written in the Revelation, "*I saw a new heaven and a new earth, for the former heaven and the former earth were passed away. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,"* chap. xxi. 1, 2: the like also is written in Isaiah: "*Behold, I create a new heaven and a new earth; be ye glad and rejoice for ever, for behold, I create Jerusalem a rejoicing, and her people a joy,"* chap. lxxv. 17, 18. It has been shewn already in this chapter, that a new heaven is at this day forming by the Lord, of such Christians as acknowledged Him in the world, and were able, after their departure out of the world, to acknowledge Him, to be the God of heaven and earth, according to His own words in Matt. xxviii. 18.

782. The reason why a New Church is meant by the New Jerusalem coming down from God out of heaven, Rev. xxi.



is, because Jerusalem was the metropolis of the land of Canaan; there were the temple and the altar, and there also sacrifices were offered, and there consequently divine worship itself was performed, which every male throughout the whole land was required to attend three times in a year: a further reason is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Humanity there: this then is the true ground why the church is signified by Jerusalem. That the church is meant by Jerusalem, appears clearly from the prophetical parts of the Old Testament, where, speaking of the new church which was to be instituted by the Lord, it is there called Jerusalem. I shall adduce the following passages only, from which any one endued with interior reason may see, that by Jerusalem is meant the church: "*Behold, I create a NEW HEAVEN AND A NEW EARTH, and the former shall not be remembered nor come to mind; behold, I CREATE JERUSALEM for an exultation, and her people for gladness, and I will exult over JERUSALEM, and be glad over My people. Then the wolf and the lamb shall feed together; they shall not hurt nor destroy in all the mountain of My holiness,*" Isaiah lxxv. 17, 19, 25: "*For Zion's sake I will not hold my peace, and for JERUSALEM's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God; for Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh, behold His reward is with Him; and they shall call them the holy people, the redeemed of Jehovah; and thou shalt be called, sought out, a city not forsaken,*" Isaiah lxii. 1 to 4, 11, 12: "*Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O JERUSALEM, the city of*



holiness ; for henceforth there shall no more come into thee the uncircumcised and the unclean : shake thyself from the dust, arise, and sit down, O JERUSALEM : My people shall know My name ; they shall know in that day that I am He that doth speak, Behold it is I : Jehovah hath comforted His people, He hath redeemed JERUSALEM," chap. lii. 1, 2, 6, 9 : " Sing, O daughter of Zion, be glad with all thy heart, O daughter of JERUSALEM ; the king of Israel is in the midst of thee ; fear not evil any more ; He will be glad over thee with joy ; He will rest in thy love ; He will exult over thee with singing ; I will give you for a name and a praise among all people of the earth," Zeph. iii. 14 to 17, 20 : " Thus saith Jehovah thy Redeemer, saying to JERUSALEM, thou shalt be inhabited," Isaiah lxiv. 24, 26 : " Thus saith Jehovah, I will return to Zion, and dwell in the midst of JERUSALEM, and JERUSALEM shall be called the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness," Zech. viii. 3, 20 to 23 : " Then shall ye know that I Jehovah am your God dwelling in Zion, the mountain of holiness ; then shall JERUSALEM be holiness ; and it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and JERUSALEM shall remain from generation to generation," Joel iii. 17 to 21 : " In that day shall the branch of Jehovah be beautiful and glorious ; and it shall come to pass, that he that is left in Zion, and he that remaineth in JERUSALEM, shall be called holy, every one that is written for life in JERUSALEM," Isaiah iv. 2, 3 : " But in the last days it shall come to pass that the mountain of the house of Jehovah shall be established on the top of the mountains ; for the law shall go forth out of Zion, and the Word of Jehovah from JERUSALEM," Micah iv. 1, 2 : " At that time they shall call JERUSALEM the throne of Jehovah, and all the nations shall be gathered, because of the name of Jehovah, to JERUSALEM, neither shall they walk any more after the confirmation of their evil heart." Jerem. iii. 17 : " Look upon Zion,



*the city of our solemnities ; thine eyes shall see JERUSALEM a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken,"* Isaiah xxxiii. 20 ; not to mention other passages, as Isaiah xxiv. 23, chap. xxxvii. 32, chap. lxvi. 10 to 16, Zech. xii. 3, 6 to 10, chap. xiv. 8, 11, 12, 21, Mal. iii. 4, Psalm cxxii. 1 to 7, Psalm cxxxvii. 5, 6, 7. That the church which was to be instituted by the Lord, is meant by Jerusalem in these passages, and not the city of Jerusalem inhabited by the Jews, is plain from every particular of its description ; as that Jehovah God would create a new heaven and a new earth, and also Jerusalem at the same time ; and that this Jerusalem would be a crown of glory and a royal diadem ; that it was to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down ; that the wolf and the lamb should feed together there, that the mountains should drop new wine, and the hills flow with milk, and that it should remain from generation to generation ; beside other circumstances, as respecting the people there, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover, all those passages relate to the coming of the Lord, particularly to His second coming, when Jerusalem shall be such as it is there described ; for before this she was not married, that is, made the bride and the wife of the Lamb, as the New Jerusalem is declared to be in the Revelation. The former or present church is meant by Jerusalem in Daniel, and its commencement is described by these words : "*Know therefore and understand, that from the going forth of the Word to the restoration and the building of JERUSALEM, even unto Messiah the Prince, shall be seven weeks, and after threescore and two weeks the streets shall be built again, and the trenches, but in troublesome times,"* chap. ix. 25 ; its end, however, is described in these



words: "*At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop on the devastation,*" verse 27: this end is described by these words of the Lord in Matthew: "*When ye shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, let him that readeth note it well,*" chap. xxiv. 15. That Jerusalem, in the passages above adduced, does not mean the city of Jerusalem, which was inhabited by the Jews, may appear from many places in the Word, as where it is said of that city that it was entirely destroyed, and that it was to be pulled down, as Jer. v. 1, chap. vi. 6, 7, chap. vii. 17, 18, chap. viii. 6, 7, 8, chap. ix. 10, 11, 12, chap. xiii. 9, 10, 14, chap. xiv. 16, Lam. i. 8, 9, 17, Ezech. iv. 1 to the end, chap. v. 9 to the end, chap. xii. 18, 19, chap. xv. 6, 7, 8, chap. xvi. 1 to 63, chap. xxiii. 1 to 40, Matt. xxiii. 37, 38, Luke xix. 41 to 44, chap. xxi. 20, 21, 22, chap. xxiii. 28, 29, 30; besides many other passages; and also where it is called Sodom, Isaiah iii. 9, Jer. xxiii. 14, Ezech. xvi. 46, 48, and in other places.

783. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and Husband, and the church the bride and wife, is known among Christians from the Word, particularly from the following passages: "John said of the Lord, *He that hath the BRIDE is the BRIDE-GROOM; but the friend of the BRIDEGROOM, who standeth and heareth Him, rejoiceth greatly because of the BRIDE-GROOM'S voice,*" John iii. 29:" "Jesus said, *can the CHILDREN OF THE BRIDE-CHAMBER fast as long as the BRIDE-GROOM is with them?*" Matt. ix. 15, Mark ii. 19, 20, Luke v. 35: "*I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND,*" Rev. xxi. 2: "*The angel said to John, come hither, I will shew thee the BRIDE, THE LAMB'S WIFE; and from a high mountain he shewed him that great*



*city, the holy Jerusalem," chap. xxi. 9, 10: "THE MARRIAGE OF THE LAMB is come, AND HIS WIFE hath made herself ready; blessed are they which are called unto the MARRIAGE SUPPER OF THE LAMB," chap. xix. 7, 9. "I am the root and the offspring of David, the bright and morning star; THE SPIRIT AND THE BRIDE say come, and he that is athirst let him come; and whosoever will, let him take the water of life freely," chap. xxii. 16, 17.*

784. It is agreeable to divine order, that a new heaven be formed before a New Church on earth; for the church is both internal and external, and the internal church forms a one with the church in heaven, and consequently with heaven; and that the internal must be formed before the external, and afterwards the external by the internal, is a truth known and acknowledged by the clergy in the world. In proportion as this new heaven, which constitutes the internal of the church in man, increases, in the same proportion the New Jerusalem, that is, the New Church, comes down from that heaven; so that this cannot be effected in a moment, but in proportion as the falses of the former church are removed: for what is new cannot gain admission where falses have before been implanted, unless those falses are first rooted out; and this must first take place among the clergy, and by their means among the laity; for the Lord saith, "*No man putteth new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved,*" Matt. ix. 17, Mark ii. 22, Luke v. 37, 38. That these things cannot come to pass till the consummation of the age, by which the end of the church is meant, is plain from these words of the Lord: "*Jesus said, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way: and when the blade was sprung up, then appeared the tares also: so the servants of the householder came and*



*said to him, wilt thou that we go and gather up the tares? But he said, nay, lest, while ye gather up the tares, ye root up also the wheat with them: let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn: the harvest is the consummation of the age; as therefore the tares are gathered and burned in the fire, so also shall it be in the consummation of the age,"* Matt. xiii. 24 to 30, 39, 40: by wheat, in this passage, the truths and goods of the New Church are meant, and by tares the falses and evils of the former church: and by the consummation of the age the end of the church is understood, as may be seen in the first article of this chapter.

785. That there is in every thing an internal and an external, and that the external depends on the internal, as the body does on its soul, must be evident from every particular in the world, if attentively considered. In man this truth is very manifest; his whole body is dependent on his mind, and consequently there is an internal and an external in whatever proceeds from him; in every action there is the will of his mind, and in every expression of speech there is the understanding of his mind; and the case is the same in every bodily sense. There is an internal and an external also in every bird and beast, nay, in every insect and worm; as well as in every tree, plant, and shrub, nay, in every stone and smallest particle of mould. It may suffice, for the illustration of this fact, to mention a few particulars of the silk-worm, the bee, and a particle of mould. The internal of the silk-worm is that from which its external is impelled to spin its silken web, and afterwards to assume wings as a moth, and to fly abroad. The internal of a bee is that from which its external is impelled to suck honey out of flowers, and to construct its waxen cells after a wonderful form. The internal of a particle of mould, by



which its external is impelled, is its tendency to make the seeds of plants vegetate, exhaling somewhat from its little bosom, which insinuates itself into the inmost parts of the seed, and produces this effect; and that internal attends the plant's vegetation even to the formation of new seeds. The case is the same in forms of an opposite nature, which also have both an internal and an external; as for instance, in a spider: its internal, by which its external is impelled, consists in the faculty, and the inclination thence derived, to weave a most curious web, in the centre whereof it may lie in wait for intruding flies, and seize upon them for its food: the same is true with every other noxious insect, and also with every serpent and wild beast of the forest: the like is true of every wicked, cunning, and deceitful man.

**X. THAT THIS NEW CHURCH IS THE CROWN OF ALL THE CHURCHES, WHICH HAVE BEEN UNTIL THIS TIME ON THE TERRESTRIAL GLOBE.**

786. It has been already shewn there have been from the beginning, in common, four churches on this earth; one before the flood, another after the flood, a third called the Israelitish Church, and a fourth the Christian; and as all churches depend on the knowledge and acknowledgment of one God, with whom the members of the church can have conjunction, and none of the four churches above-named have been in that truth, it follows, that a church is to succeed those four, which shall know and acknowledge the one God; for the divine love of God could have had no other end or design in creating the world, but to conjoin man to Himself, and Himself to man, and thus to dwell with him. That the former churches were not in the truth, is plain from this circumstance, that the Most Ancient Church, which existed before the flood, worshipped the invisible God, with whom there can be no conjunction; so likewise did the Ancient Church which existed after the flood; the Israelitish Church worshipped Jehovah, who in Himself is the invisible God, *Exod. xxxiii.*



18 to 23, but under a human form, which Jehovah God put on by means of an angel, and in which form He was seen by Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and sometimes by the prophets, which human form was representative of the Lord who was to come, and this being representative, therefore all and every thing in that church were made representative also: indeed it is well known that their sacrifices and other ceremonies of worship, were representative of the Lord who was to come, and that they were abrogated at His coming. But the fourth church, which was called Christian, did indeed acknowledge one God with the lips, but in three persons, each whereof singly or by himself was God, and thus acknowledged a divided trinity, and not united in one person, the consequence of which was, that an idea of three gods was fixed in the mind, notwithstanding the declaration of the lips in favour of one; and moreover the doctors of the church insist from that very doctrine of theirs, which they composed after the Council of Nice, that men ought to believe in God the Father, God the Son, and God the Holy Ghost, all three invisible, because existing in a like divine essence before the world was, when yet, as was said above, there can be no conjunction with an invisible God; for they are not yet aware that the one God, who is invisible, came into the world and assumed the Humanity, not only that He might redeem men, but also that He might be made visible, and thus such as they might have conjunction with, for it is written, "*The Word was with God, and THE WORD WAS GOD, AND THE WORD WAS MADE FLESH,*" John i. 1, 14; and in Isaiah, "*Unto us a child is born, unto us a Son is given, and His name shall be called THE MIGHTY GOD, THE EVERLASTING FATHER,*" chap. ix. 5; and in the prophets it is frequently declared, that Jehovah Himself would come into the world, and be the Redeemer, which was also done in the Humanity which He assumed.



787. The reason why this New Church is the crown of all the churches which have been to this time on the terrestrial globe is, because it will worship one Visible God, in whom is the Invisible God, as the soul is in the body; for thus, and no otherwise, can conjunction be effected between God and man; the reason of which is, because man is natural and consequently thinks naturally, and the conjunction must be effected in his thought, and so in the affection of his love, and such conjunction is produced when man thinks of God as a Man. Conjunction with an invisible God is like the conjunction of ocular sight with the expanse of the universe, of which it sees no end; it is also like sight in the midst of the ocean, which falls on air and water, and is lost in their immensity; but conjunction with a visible God is like the visible appearance of a man in the air or on the sea, stretching forth his hands and inviting to his embraces: for all conjunction of God with man must be likewise reciprocal on the part of man with God, and this reciprocity on man's part is not possible but with a visible God. That God was not visible before He assumed the Humanity, the Lord Himself teacheth in John: "*Ye have neither heard the voice of the Father, nor seen His shape,*" chap. v. 37; and in Moses: "*That no man can see God and live,*" Exod. xxxiii. 20: but that He is seen by His Humanity, is declared in John: "*No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view,*" chap. i. 18; and again: "*Jesus said, I am the Way, the Truth, and the Life, no one cometh to the Father but by Me; he that knoweth Me knoweth the Father, and he that seeth Me seeth the Father,*" chap. xiv. 6, 7, 9. That conjunction is effected with the invisible God by Him who is visible, that is, by the Lord, He Himself teaches in these words: "*Abide in Me, and I in you; he that abideth in Me, and I in him, the same bringeth forth much fruit,*" John xv. 4, 5: "*In that day ye shall know that I am in*



*the Father, and ye in Me, and I in you,"* chap. xiv. 20: "*The glory which thou gavest Me I have given them, that they may be one even as We are one, I in them, and thou in Me, that the love wherewith thou hast loved Me, may be in them, and I in them,"* chap. xvii. 21, 22, 23, 26; and chap. vi. 56. Also that the Father and He are one; and that it is necessary to believe on Him, to attain eternal life. That salvation dependeth on conjunction with God, has been abundantly shewn above.

788. That this church is to succeed the churches which have been extant from the beginning of the world, and that it will endure for ages of ages, and is thus to be the crown of all churches that have been before it, was foretold by the prophet Daniel, first when he related and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which the four churches, represented by the statue that appeared to him, are understood; for he says, "*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and it shall consume all these kingdoms, but it shall stand for ever,"* chap. ii. 44; and that this should be effected by a "*stone that became a great rock, and filled the whole earth,"* verse 35: by a rock, in the Word, the Lord is meant, as to divine truth. The same prophet says in another place, "*I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and to Him was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed,"* chap. vii. 13, 14; and this he says after he had seen the four beasts ascending out of the sea, verse 3, by which also the four former churches were represented: that this prophecy of Daniel hath relation to the present time, is evident from his Words, chap. xii. 4; and also from the Lord's words, Matt. xxiv. 15, 30. The like is said in the Revelation:



*“And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever,” chap. xi. 15.*

789. But beside these, the other prophets have in many passages foretold this church, and its future state; from which it may suffice to adduce these few: It is written in Zechariah, *“There shall be one day, which shall be known to Jehovah, not day nor night, because about evening time there shall be light; and in that day living waters shall go out from Jerusalem, and Jehovah shall be King over all the earth; in that day shall there be one Jehovah, and His name One,” chap. xiv. 7, 8, 9:* in Joel: *“It shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and Jerusalem shall remain to generations of generations,” chap. iii. 18 to 20:* in Jeremiah: *“At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered, because of the name of Jehovah, to Jerusalem, neither shall they walk any more after the confirmation of their evil heart,” chap. iii. 17, Rev. xxi. 24, 26:* in Isaiah: *“Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken,” chap. xxxiii. 20:* in these passages the holy New Jerusalem is meant which is described in the Revelation, chap. xxi. and by this again the New Church. Again, in Isaiah: *“There shall come forth a Rod from the stem of Jesse, and righteousness shall be the girdle of his loins and truth the girdle of his thighs; the wolf shall also dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together; and a sucking child shall play on the hole of the viper, and the weaned child shall put his hand on the cockatrice den; they shall not hurt*



nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious," chap. xi. 1, 5 to 10: that these things have not as yet come to pass in any churches, much less in the last, is generally allowed. In Jeremiah: "*Behold, the days come, saith Jehovah, that I will make a new covenant, and this shall be the covenant; I will put My law in the midst of them, and write it on their hearts, and will be their God, and they shall be My people, and they shall all know Me from the least of them unto the greatest of them,*" chap. xxxi. 31 to 34, Rev. xxi. 3: that this prophecy has not been fulfilled in former churches, is also generally acknowledged; the reason was, because they did not approach a visible God, whom all may know, and who is Himself the Word, or Law, which He will put in the midst of them, and write on their hearts. Again, in Isaiah: "*For JERUSALEM'S sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name, which the mouth of Jehovah shall name; and thou shalt be a CROWN OF GLORY, AND A ROYAL DIADEM in the hand of thy God: Jehovah shall delight in thee, and thy land shall be MARRIED. Behold, thy Salvation cometh, behold, His reward is with Him: and they shall call them the holy people, the Redeemed of Jehovah; and thou shalt be called, Sought out, a City not forsaken,*" chap. lxii. 1 to the end.

790. The future state of this church is also described at large in the Revelation, which treats of the end of the former church, and the rise of the New; this New Church is described by the New Jerusalem, with all its magnificence, and represented as the bride and wife of the Lamb, chap. xix. 7, xxi. 2, 9. I shall here only transcribe from the Revelation, what is said, when the New Jerusalem was



seen to descend out of heaven : “ *Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God : and the nations of them which are saved shall walk in the light of it : and there shall be no night there. I Jesus have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star : the Spirit and the Bride say, Come ; and he that heareth let him say, Come ; and he that is athirst, Let him come ; and whosoever will, let him take the water of life freely ; even so, come Lord Jesus, Amen,*” chap. xxi. 3, 24, 25, chap. xxii. 16, 17, 20.

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A MEMORANDUM.

791. After this work was finished, the Lord called together His twelve disciples, who followed Him in the world ; and the next day He sent them throughout the whole SPIRITUAL WORLD to preach the GOSPEL, that the LORD GOD JESUS CHRIST reigneth, whose kingdom shall endure for ever and ever, according to the prophecy in Daniel, chap. vii. 13, 14 ; and in the Revelation, chap. xi. 15 ; “ *and that they are blessed who come to the marriage-supper of the Lamb,*” Revel. xix. 9 ; this was done on the 19th day of June, in the year 1770. This is understood by these words of the Lord, “ *He shall send His angels, and they shall gather together His elect from one end of heaven to the other,*” Matt. xxiv. 31.

SUPPLEMENT.

792. **I** HAVE already treated of the spiritual world in a particular work on HEAVEN and HELL, which work contains a description of many things relating to that world; and because every one after death enters into that world, the state of men there has been also described. Who does not know, or may not know, that man lives after death, both because he is born a man, and created an image of God, and because the Lord declares it in His Word? But the real state and nature of this future life have been hitherto unknown; for it hath been generally believed, that man after death is a mere soul, and the common idea of a soul has been, that it is something like æther, or air, thus that it is the breath which goes out of a man's body when he dies, in which however it is supposed, his vitality resides; but then this has been conceived to have neither sight, such as belongs to the eye, nor hearing, such as belongs to the ear, nor speech, such as belongs to the mouth; when yet man after death is as much a man as he was before, and so completely so, that he does not know but that he is still living in the former world; for he sees, hears, and speaks, as in the former world; he walks, runs, and sits, as in the former world;

he lies down, sleeps, and wakes, as in the former world; he eats and drinks, as in the former world; he enjoys conjugal delight, as in the former world; in a word, he is, in all and every respect, a man. From these circumstances it is evident, that death is not an extinction but a continuation of life, and consequently that it is only a passage from one state to another.

793. That man after death is as much a man as he was before, although he is not then apparent to the eyes of the material body, may be concluded from the angels that appeared to Abraham, Hagar, Gideon, Daniel, and some of the prophets, and also from those that were seen in the Lord's sepulchre, and afterwards frequently by John, as he relateth in the REVELATION; but it may appear still more evident from the Lord Himself, for He proved Himself to be a Man both by the touch, and by eating before His disciples, and yet He became invisible to their sight; who can be so extravagantly absurd as not to acknowledge, that, notwithstanding His being invisible, He was still a Man as before? The reason why the disciples saw Him was, because their spiritual eyes were at that time opened, and when this is the case, the objects of the spiritual world appear as distinctly as the objects of the natural world. There is this difference between a man in the natural world and a man in the spiritual world, that the latter is clothed with a substantial body, but the former with a material body, within which is his substantial body, and a substantial man seeth a substantial man as clearly and distinctly as a material man seeth a material man; a substantial man however cannot see a material man, nor can a material man see a substantial man, in consequence of the difference between material and substantial, the nature of which difference may be described, but not in a few words.

794. From what I have been an eye-witness of for so many years, I can assert the following facts relating to the

spiritual world: In that world there are countries, just as in the natural world, and there are also plains and valleys, mountains and hills, fountains and rivers; there are paradises, gardens, groves, and forests; there are cities, containing palaces and houses; there are also writings and books; there are likewise employments and trading; and there are gold, silver, and precious stones; in a word, there are in the spiritual world all things which are in the natural world, but in heaven immeasurably more perfect. The difference is, that all things which are seen in the spiritual world are created in a moment by the Lord, as houses, paradises, food, and other things, and that they are created in correspondence with the interiors of the angels and spirits, that is, with their affections and thoughts; whereas all things that are seen in the natural world begin to exist and grow from seed.

795. As this is the truth of the case, and as I have been admitted to converse frequently in that world with the nations and people of this world, thus not only with Europeans, but also with the inhabitants of Asia and Africa, consequently with persons of various religions, I shall here by way of conclusion to the present work, add a short description of the state of some of the persons with whom I have conversed. It is to be observed, that, in the spiritual world, the state of every nation and people in common, as well as of each individual in particular, depends on the acknowledgment and worship of God, and is determined accordingly; and that all who in heart acknowledge a God, and from henceforth, all who acknowledge the Lord Jesus Christ to be God, the Redeemer and Saviour, are in heaven; while they who do not acknowledge Him are under heaven, and are there instructed; and they who receive Him after instruction are taken up into heaven; but they who do not receive Him are cast down into hell: of this

description are those, who, like the Socinians, have approached God the Father alone, or who, like the Arians, have denied the Divinity of the Lord's Humanity; for the Lord hath said, "I AM THE WAY, THE TRUTH, AND THE LIFE; NO ONE COMETH TO THE FATHER BUT BY ME;" and to Philip, who wished to see the Father, "HE THAT SEETH AND KNOWETH ME, SEETH AND KNOWETH THE FATHER," John xiv. 6, &c.

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OF LUTHER, MELANCTHON, AND CALVIN, IN THE  
SPIRITUAL WORLD.

796. Having frequently conversed with these three leaders, who were the reformers of the Christian Church, I have been instructed concerning the state of their lives from the first, down to the present time. With respect to LUTHER, he, from his first coming into the spiritual World, was a most bitter assertor and defender of his own tenets, and his zeal for them increased, in proportion as the numbers from earth increased who agreed with, and favoured them. He had a house allotted him, such as he had at Eisleben during his life in the body, and in one of the rooms of this house he set up a desk, raised a little from the ground, in which he took his seat, and setting open the door to admit his hearers, he disposed them in ranks, assigning the places nearest himself to such as were most favorable to his opinions, and remoter places to such as favored them less; then he began his harangue, and at intervals allowed the audience to ask him questions, for the purpose of resuming the thread of his discourse from some new subject that might be started. In consequence of the general favour and applause which he acquired by this, he at last contracted a power of PERSUASION, and this in the spiritual world is of such efficacy, that no person is able to resist it, or to controvert what is thence asserted; but as this was a species of enchantment, in use among the ancients, he was seriously enjoined not to speak from it any longer; accordingly he taught after-



wards, as he had done before, from his memory and understanding. This power of persuasion, which is a species of enchantment, derives its origin from the love of self, in consequence of which the person under its influence grows by degrees so impatient of contradiction, as to attack not only the sentiments, but even the person of his opponent. This was his state of life till the last judgment, which took place in the spiritual world in the year 1757 : the year after he was removed from his first house to another, and was at the same time brought into another state ; and being informed that I, who am in the natural world, conversed with those who are in the spiritual world, he among several others came to me ; and after asking some questions and receiving my answers, he perceived that the end of the former church is at this day accomplished, together with the beginning of the New Church foretold by Daniel, and by the Lord Himself in the Evangelists, and that this New Church is meant by the New Jerusalem in the Revelation, and by the everlasting Gospel which the angel flying in the midst of heaven preached to those who dwell on the earth, chap. xiv. 6. At this he grew very indignant, and railed against it ; but as he perceived the New Heaven to increase, which was formed and is forming of those who acknowledge the Lord alone to be the God of heaven and earth, according to His own Words, Matt. xxviii. 18 ; and as he observed his own congregations to diminish, his railing ceased, and then he approached nearer to me, and began to converse more familiarly with me : and when he was convinced, that he had taken his principal tenet of justification by faith alone, not from the Word of God, but from his own intelligence, he then suffered himself to be instructed concerning the Lord, charity, true faith, free-will, and lastly concerning redemption, and this from the Word alone : at length after conviction he began to favour, and afterwards to confirm himself more and more in the truths of which the New



Church is built and established. At this time he was with me daily, and then, as often as he recollected the truths of the New Church, he began to ridicule his former tenets as in direct opposition to the Word; and I heard him say "Do not be surprised that I laid hold so eagerly of that doctrine of justification by faith alone, and excluded charity from its spiritual essence, and likewise took away from men all free-will in spiritual concerns, beside falling into other errors, which are dependant on the doctrine of faith alone, when once it is received, as the links of a chain are on each other; for my object was to be separated from the Roman-Catholics at any rate, which could not otherwise be accomplished; so that I am not surprised that I have erred, but my surprise is, that the ravings of one should have deprived so many others of their senses;" on saying this he cast a glance at some writers standing beside him, who were celebrated in their time for their theological works, and were firm adherents to his doctrine, not observing its contradictions to Holy Scripture, although they are so palpable. I was informed by the examining angels, that this chieftain of the church is in a state of conversion far before many others who have confirmed themselves in the doctrine of justification by faith alone, and that because in his youthful days (*pueritia*), before he began his work of reformation, he had received a strong tincture of the doctrine which maintains the pre-eminence of charity; this was the reason why both in his writing, and sermons he gave such excellent instruction in regard to charity; and hence it came to pass, that the faith of justification with him was implanted in his external natural man, but not rooted in his internal spiritual man. The case is different with those who in their youthful days confirm themselves against the spirituality of charity, which they must needs do, whilst they use proofs and arguments to establish justification by faith alone. I have conversed with the Prince of Saxony, who received and entertained Luther during his life on



earth ; he told me, that he had often blamed him, particularly for separating charity from faith, and pronouncing the latter and not the former to be effective of salvation, when yet the Holy Scripture not only joins together those two universal means of salvation, but Paul even gives charity the preference, saying, "*That there are these three, faith, hope, and charity, and that the greatest of these is charity,*" 1 Cor. xiii. 13 ; but that Luther as often replied, that he could not do otherwise because of the Roman Catholics. This prince is amongst the blessed.

797. With respect to MELANCTHON, it has been given me to know many particulars of his condition, what it was when he first came into the spiritual world, and what it was afterwards, not only from the angels, but also from himself ; for I have conversed with him at times, though not so frequently or so intimately as with Luther ; the reason why I did not converse with him so frequently and so intimately was, because he was so intent upon justification by faith alone, to the exclusion of Charity, that the angelic spirits who encompassed me, and who are in charity, prevented his near approach to me. I have been informed, that as soon as he entered the spiritual world he had a house provided for him similar to that which he inhabited in this world ; (this being the case with most persons on their first arrival in the spiritual world, they are not aware but that they are still in the natural world, and that the time elapsed since their death had been passed in sleep) : there were similar objects also in his chamber, a similar table, writing desk with drawers, and also a similar library. As soon then as he came into his new habitation, like one awaking out of sleep, he seated himself at his table, and proceeded to write as usual on justification by faith alone, and so continued for several days without writing a word about charity : this being perceived by the angels, he was questioned by messengers, why he did not also write about charity : he replied



that charity was in no respect a constituent of the church, for that in case it were to be received as an essential of the church, man would ascribe to himself the merit of justification, and thence of salvation, and thus would deprive faith of its spiritual essence. When this was perceived by the angels who were over his head, and heard by the angels who were associated with him whilst he was out of his house, they withdrew from him; for angels are associated with every new comer at his first entrance into the spiritual world. A few weeks after this, the furniture in his chamber began to be obscured, and at last to vanish away, so that in the end nothing remained but his table, his paper, and ink; moreover the walls of his study appeared incrustated over with plaster, and the floor covered with a yellow material like brick, and he himself clad in a coarser garment. Wondering in himself at these changes, he asked those about him, what could be the reason? and received for answer, Because he removed charity from the church, which nevertheless is the heart of it. But because he still continued to contradict this truth, and persisted in writing about faith as the only essential of the church, and the only means of salvation, and in removing charity farther and farther off, on a sudden he appeared to himself underground in a kind of workhouse, where similar spirits were confined; and on his desiring to be let out, he was prevented, and given to understand, that such as banish charity and good works from the church have no other condition to expect. But as he had been one of the reformers of the church, he was released by the Lord's command, and sent back into his former chamber, where he found only his table, his paper, and ink; still however, in consequence of the ideas which were rooted and confirmed in his mind, he continued blotting over sheet after sheet with his former erroneous notions, so that it was impossible to keep him from sinking down at times amongst his imprisoned companions, from



whence he was again alternately released: when he was released, he appeared clad in a rough hairy skin, because faith without charity is cold. He told me himself, that there was at the back of the house another chamber adjoining to his own, containing three tables, at which were seated persons of a like character with himself, who had also banished charity from the church; and that at times a fourth table appeared there also, on which were seen monstrous figures in various forms, but that still they were not deterred by such appearances; he added likewise, that he had entered into discourse with the latter, and that he was every day more and more confirmed by them in favour of his own sentiments. After some time however being seized with fear, he began to scribble something concerning charity, but what he wrote one day, he could not see the next; for this is universally the case in the spiritual world; if a person commits any thing to paper from the external man only, and not from the internal at the same time, thus from constraint and not from freedom, it is presently obliterated of itself. But after the new heaven was begun to be established by the Lord, he then began to think, under the influence of light from that heaven, that possibly he was in error, and this being attended with anxiety on account of his lot, he perceived in consequence some interior ideas impressed on his mind concerning charity, in which state he consulted the Word, and then his eyes were opened, and he saw that it is throughout full of LOVE TO GOD, and of LOVE TOWARDS OUR NEIGHBOUR, and that it is consequently true as the Lord saith, that on those two commandments hang all the law and the prophets, that is, the whole Word. From this time he was translated interiorly to the south, verging towards to the west, and thus into another house, from which he conversed with me, and said, that now his writing concerning charity did not vanish as before, but that on the following day it appeared faintly. One circumstance is extraordinary in relation to him, that



when he walks his steps make a noise just like a person walking with iron shoes on a stone pavement. Another particular circumstance may be mentioned, which is, that when any spirits newly arrived from the world entered his chamber to see and converse with him, he was accustomed to call one of those magical spirits, who by the power of fantasy could produce various appearances of beauty and ornament, and who in an instant would deck out his chamber with handsome furniture, and tapestry with roses worked in it, and a book-case also in the middle of it; but no sooner did his company leave him, than all these appearances vanished, and the former coat of plaster and bare walls returned: this however only happened when he was in his former state.

798. Concerning CALVIN I have had the following account. I. When first he entered the spiritual world, he thought no other but that he was still in the world where he was born; and although he was told by the angels, who were associated with him at his first coming, that he was now in their world, and not in the former, he replied "I have the same body, the same hands, and the like senses:" but the angels instructed him, that he was then in a substantial body, and that before he was not only in the same substantial body, but also in a material body, which invested the substantial; that he had cast off the material body, and retained the substantial, by virtue of which man is man. This he at first understood; but the day following he relapsed into his former belief, that he was still in the world where he was born; for he was a sensual man, believing nothing but what he drew in from the objects of the bodily senses, and this being his quality, he framed all the tenets of his faith from his own understanding, and not from the Word; he made indeed quotations from the Word, but this was only to engage the favour and approbation of the vulgar. II. After this first period, having left the angels, he wandered



about, enquiring where he might meet with such spirits as in ancient times had believed in PREDESTINATION; and he was informed that they were removed to a distant place, where they were close shut up and kept concealed, and that there was no way open to their abode but from the hinder side under the earth; but that the disciples of Godoschalchus still wandered about at large, and sometimes assembled together in a place, which is called in the spiritual tongue *Pyris*. On receiving this information, and being desirous to associate with them, he was conducted to the place of assembly, where some of them were standing; and when he came amongst them, he was in the delight of his heart, and was linked in an interior friendship with them. III. But when the followers of Godoschalchus were led away to be confined with their brethren in the cavern, he grew weary of himself, so that he wandered here and there in quest of an asylum, and at length was received into a certain society consisting of simple-minded spirits, among whom there were also some of a religious character; but when he discovered that they neither knew nor could at all comprehend the doctrine of predestination, he betook himself to one corner of the society, and there lay concealed for a considerable time, without ever opening his mouth on any subject relating to the church: this was of providential appointment, that he might recede from his error respecting predestination, and that the numbers might be filled up of those, who since the Synod of Dort had adhered to that detestable heresy, all of whom were successively removed to their associates to be confined in the cavern. IV. But when at last inquiry was made after him by the modern predestinarians, and when on searching for him he was discovered in the extreme confines of a certain society, which consisted merely of simple-minded spirits, he was called forth from his retirement, and conducted to a certain governor, who had drank of the same dregs of false doctrine: this governor re-



ceived him into his house, and protected him ; and in this situation he continued until the new heaven was begun to be established by the Lord, at which time, because the governor his protector with all his band of associates was cast out, Calvin betook himself to a certain house inhabited by harlots, and there remained for some time. V. But as he then enjoyed the liberty of wandering about, and also of approaching nearer to the place of my abode, it was permitted me to converse with him : and first I talked to him of the new heaven which is at this day constructing of those who acknowledge the Lord alone to be the God of heaven and earth, according to His own words, Matt. xxviii. 18 ; observing, that these believe that He and the Father are One, John x. 30 ; and that He is in the Father, and the Father in Him ; and that whoso seeth and knoweth Him, seeth and knoweth the Father also, John xiv. 6 to 11 ; and that thus there is one God in the church as in heaven. On hearing what I said, he at first, according to his usual manner, was silent for some time, but in about half an hour he broke silence and said, “ Was not Christ a man, the son of Mary, who was married to Joseph ? how can a man be worshipped as God ? ” And I replied, “ Is not Jesus Christ our Redeemer and Saviour, both God and Man ? ” To which he answered, “ He is God and Man, yet still Divinity is not His, but the Father’s. ” “ And where then is Christ, ” asked I. He said, “ He is in the lowest parts of heaven ; ” which he confirmed by His humiliation before the Father, and by suffering Himself to be crucified. He then added some scoffing expressions against the worship of Christ, which at that instant entered his memory from the world, and which were in general to this effect, “ That such worship is nothing else but idolatry ; ” he was desirous to condemn it in more blasphemous terms, but the angels who were with me closed his lips. In answer to what he had urged, and instigated by a warm zeal for his conversion, I said, that



the Lord our Saviour is not only God and Man, but also that in Him God is Man, and Man is God; and this I confirmed by the words of Paul, "*That in Him dwelleth all the fulness of the Godhead bodily,*" Coloss. ii. 9; and by what John says, "*That He is the True God and Eternal Life,*" 1 Epist. v. 20, 21; and also by these words of the Lord Himself, "*That it is the will of the Father, that every one who believeth in the Son should have eternal life, and that whosoever believeth not, shall not see life, but the anger of God abideth on him,*" John iii. 36, chap. vi. 40; and moreover by what is declared in the confession of Faith, called the Athanasian Creed, that in Christ God and Man are not two but one, and that they are in one person, like the soul and body in man. On hearing this reasoning, he replied, "What are all these passages which thou hast quoted from the Word, but vain and empty sounds! Is not the Word the book of all heresies? and is it not thus like vanes on the tops of houses and ships, which turn to every wind that blows? It is PREDESTINATION ALONE which fixes and determines all points of religion; here they have their habitation, and this is the tabernacle of their congregation; and the faith that is effective of justification and salvation is the sanctuary and holy of holies in that tabernacle. Is any man possessed of free-will in spiritual concerns? Are not all things appertaining to salvation of free grace? All arguments then which oppose this reasoning, and so oppose predestination, sound in my ears no otherwise than as eructations from the stomach; and this being the case I have thought with myself, that a temple where any other doctrine is taught, even though derived from the Word, is with its congregation like a den, in which sheep and wolves are confined together; the wolves however, are muzzled by the laws of civil justice to prevent them from assaulting the sheep: by the sheep I mean the predestinate. But I will make confession of my faith, which is this, 'There is a God, and He



is omnipotent, and there is no salvation for any but those, who are elected and predestinated by God the Father, and every one else is consigned to his lot, that is, to his fate.' ” On hearing these words, in the warmth of zeal I rejoined, “Thou talkest impiously, begone thou wicked spirit! Dost thou not know, since thou art in the spiritual world, that there is a heaven and that there is a hell, and that predestination implies that some are appointed for heaven, and some for hell? Canst thou then form to thyself any other idea of God, than as of a tyrant, who admits his favourites into his city, but condemneth the rest to a slaughter-house? Be ashamed then, and blush for thy doctrine.” After this I read to him what is written in the *FORMULA CONCORDIÆ*, (a book containing the doctrines of the Evangelical Protestants,) on the Worship of the Lord, and on Predestination: on the *WORSHIP OF THE LORD*, as follows: “*That it is a damnable idolatry, if the trust and faith of the heart be placed on Christ, not only according to His Divine, but also according to His human nature, and if the honour of adoration be directed to both:*” and on *PREDESTINATION*, as follows: “*That Christ did not die for all men, but only for the elect. That God hath created the greatest part of mankind for eternal damnation, and is not willing that they should be converted and live. That the elect and regenerate cannot lose faith and the Holy Spirit, although they commit every kind of the most enormous sin and wickedness. But that they who are not elect, are necessarily condemned, and cannot possibly attain salvation, even though they should be a thousand times baptized, and should come every day to the eucharist, and should besides lead as holy and unblameable lives as is possible to do,*” p. 837, 838, of the Leipsic edition, published in the year 1756. After reading these passages, I asked him, Whether the sentiments contained in that book were derived from his doctrine, or not? And he replied, That they were derived from his doctrine, but that he did not remember whether those very



words flowed from his pen, though they did from his mouth. On hearing this, all the servants of the Lord retired from him, and he betook himself hastily to a way that led towards a cave, inhabited by those who have confirmed themselves in the execrable doctrine of predestination. I afterwards conversed with some of the spirits imprisoned in that cave, and inquired into their condition; and they informed me, that they were compelled to labour for food, and that they were all at enmity one against another, and that every one was watching for an excuse to do some mischief to his companions, and really did the mischief whenever the slightest occasion offered, and that this was the delight of their lives. For a further account of Predestination, and Predestinarians, see what was said above, n. 485, 488.

799. I have conversed with many other spirits, followers of the three leaders above described, as well as heretics; and from their several cases it was given me to see clearly, that such of them as have lived a life of charity, and particularly if they have loved truth for truth's sake, suffer themselves to be instructed in the spiritual world, and receive the doctrines of the New Church; but that on the contrary, such as have confirmed themselves in the falses of religion, and likewise such as have led evil lives, do not suffer themselves to be instructed, but by degrees remove themselves from the new heaven, and consociate themselves with their like in hell, where they confirm themselves more and more obstinately against the worship of the Lord, and that to such a degree, that they cannot endure to hear the name of Jesus mentioned; which is exactly contrary to what occurs in heaven, where all unanimously acknowledge the Lord to be the God of heaven.

#### OF THE DUTCH IN THE SPIRITUAL WORLD.

800. In the Treatise concerning HEAVEN and HELL it is shewn, that Christians, among whom the Word is read,



and who know and acknowledge the Lord the Redeemer and Saviour, are in the middle of all the nations and people that inhabit the spiritual world, for they possess the greatest spiritual light, and the light is propagated from them, as from a centre, to all, even the most remote circumferences, agreeable to what was shewn above, in the chapter on the SACRED SCRIPTURE, n. 267 to 272. In this middle region, possessed by Christians, the Reformed have places allotted them according to their reception of spiritual light from the Lord; and as the Dutch possess that light more deeply and fully inserted into their natural light, and are thus more receptive than others of whatever relates to reason, they have therefore, in that middle region of Christians, acquired habitations in the east and south; in the east by the faculty of receiving spiritual heat, and in the south by the faculty of receiving spiritual light. That the quarters, or cardinal points, in the spiritual world, are not like the quarters in the natural world, and that an allotment of habitations according to such quarters is an allotment according to the reception of faith and love, and that such as excel in love are in the east, and such as excel in intelligence are in the south, may be seen in the Treatise concerning HEAVEN AND HELL, n. 141 to 153.

801. A further reason why the Dutch are in those quarters of the middle region possessed by Christians is, because trade is their final love, and money is a mediatory subservient love, and the former love is of a spiritual nature; but where money is a final love, and trade the mediatory subservient love, as it is with the Jews, then that love is merely natural, and grounded in avarice. But what causes the love of trade, if it be final, to be of a spiritual nature, is its use; for it administers to the general good, with which the particular good of the person who exercises it is indeed connected, and this particular good is more directly apparent than the general good, because the person thinks from his natural man; but



nevertheless where trade is the end, the love of it is also the final love, and every one is regarded in heaven according to his final love; for this is as the Lord of a kingdom, or as the master of a house, and the other loves are as subjects and servants: the final love too resides in the highest and inmost regions of the mind, and the mediate loves are in a region beneath and without, and are subservient to its controul. The Dutch, above all other people, are under the influence of this spiritual love of trade, whereas the Jews are under the influence of an opposite or inverted love, so that their love of trade is merely natural, in which there is no latent respect to the general good, but only to private emolument.

802. The Dutch adhere to their religious principles more tenaciously than others, not being easily tempted to forsake them; and even if they are convinced that they are wrong upon particular points, still they will not confess it, but turn back to their old opinions, and there remain unmoved; thus they remove themselves from the interior intuition of truth, not suffering their reason to exert itself in any freedom of inquiry. In consequence of this pertinacity, when they come after death into the spiritual world, they are prepared after a particular manner to receive the spiritual knowledges of heaven, which are divine truths: they are not taught truths, because they are in no disposition to receive them, but heaven is described to them as to its nature and quality, and afterwards they are permitted to ascend and to behold it, and then whatsoever agrees with their genius is infused into them, and in this state they return down again to their associates, possessed with a strong desire for heaven. After this process they are instructed in this truth, that God is one both in essence and person, and that the Lord, the Redeemer and Saviour, is that God, and that the Divine Trinity is in Him; and in also this truth, that faith and charity are of no avail, if they are only known and



talked about, without being determined to life, and that they are communicated by the Lord to such as actually repent after self-examination: but in case they are averse from these truths when they are taught them, and still persist in conceiving of God as being in three persons, and of religion, merely that there is such a thing, they are then reduced to a state of much misery, and their trade is taken away from them, until they find themselves brought to a state of extreme distress. Then they are conducted to those, who, in consequence of being in divine truths, have abundance of every thing, and enjoy a flourishing trade; and here a thought is insinuated into them from heaven as to the cause of their own situation, and they reflect at the same time on the faith and life of those persons who enjoy such prosperity, observing how they shun and detest evils as sins; they also make a few inquiries, and perceive an agreement between what they thus learn, and their thoughts and reflections: this they do at intervals repeatedly: at length it occurs to them, in the exercise of their own thoughts, that to be released from their miseries, they must believe and live like those around them: and then, as they receive that faith, and live that life of charity, wealth is given them, and every satisfaction of life. This is the process by which those who in any degree have led a life of charity in the world, are enabled to amend themselves, and are prepared for heaven. These afterwards become more fixed and constant than others, so that they may well be called **CONSTANCIES**, for they do not suffer themselves to be led away by any reasoning, fallacy, nor by obscurity induced by sophistry, nor by any mistaken views confirmed merely by arguments; for they then become more clear-sighted than before.

803. The doctors who teach in their public schools are particularly attentive to the mystical parts of the present faith, especially those teachers who are called **COCCEIANS**; and as these mysteries inevitably give birth to the dogma of



predestination, and as this too received the sanction of, and was confirmed by, the synod of Dort, it is sown and implanted, like seed in the ground, gathered from the fruit of any tree, without any regard to its quality. Hence it is, that the laity talk much among each other about predestination, but with very different views; for though some embrace it with both their hands, others take it only with one hand, and with a smile, while others cast it from them as they would a snake: indeed they are ignorant of the mysteries of faith whence that viper was hatched; for being intent on their business, the mysteries of that faith touch indeed their understanding, but do not penetrate into it; so that the dogma of predestination among the laity, and among the clergy too, is as an image in a human form, placed on a rock in the midst of the sea, with a great shell in its hand that glitters like gold, at the sight of which some captains strike their top-sails in passing by, as a token of honour and reverence, whilst some only wink at it with their eyes and salute it, and others hiss at it as an object of ridicule. It is also like an unknown bird from the Indies placed on a high tower, which some swear to be a turtle, some conjecture to be a cock, and others cry with oaths "It is certainly an owl."

804. The Dutch are particularly distinguished from others in the spiritual world, by appearing in garments similar to those they wore in the natural world, with this difference only, that they are neater with those who have received faith and spiritual life. The reason for their appearing in similar garments, is, because they rest stedfastly in the principles of their religion, and all in the spiritual world are clothed according to those principles; hence white garments, and of fine linen, are worn in the spiritual world, by those who are in divine truths.

805. The cities which the Dutch inhabit, are guarded in a particular manner; all their streets are roofed over, and



are provided with gates, to prevent their being seen from the neighbouring rocks and hills: this arises from their inherent prudence in concealing their designs, and not divulging their intentions; for in the spiritual world the designs and intentions are discovered by inspection. When any one enters their cities for the purpose of exploring their condition, at his departure he is led to the different gates of the streets, which are shut, and thus he is conducted backwards and forwards from one gate to another, till he is completely tired, and then he is let out: this is done that he may never be induced to return. Wives who affect authority over their husbands, dwell on one side of the city, and never meet their husbands but when they are invited, which is done with civility; and on these occasions the husbands lead them to houses, where the married pairs live without affecting any authority over each other, and there they shew them how elegant and neat the houses are, and how happily they live together, informing them at the same time, that this is the consequence of mutual and conjugal love: those wives who are attentive to, and affected with these things, cease to assume any dominion over their husbands, and then they live together, and a habitation is allotted them nearer the middle of the city, and they are called angels; the reason is, because true conjugal love is a heavenly love, in which there is no dominion.

OF THE ENGLISH IN THE SPIRITUAL WORLD.

806. Man has two states of thought, external and internal: he is in the external state in the natural world, and in the internal state in the spiritual: these two states of thought form a one with the good, but not with the wicked. The nature and quality of man's internal state are seldom discoverable in the world, because he learns from infancy to be moral and rational, and loves to appear so: but in the spiritual world its quality is clearly discovered, for he is



then a spirit, and the spirit is the internal man. Now, as I have been permitted to be in the spiritual world, and there to behold the nature and quality of the internal man in people of different countries and kingdoms, it behoves me, from the importance of the subject, to communicate what hath been revealed to me.

807. With respect to the people of England, the better sort among them are in the centre of all Christians, in consequence of possessing an interior intellectual light: this though it is not apparent to any one in the natural world, in the spiritual world is very conspicuous: they derive this light from the liberty of speaking and writing, and thence of thinking; while others who do not enjoy such liberty, have that light presented in a confused manner because it wants an outlet. That light however is not active of itself, but is made so by others, especially by men of reputation and authority, shining with peculiar brightness as soon as such men declare their sentiments. It is on this account that the English in the spiritual world have governors set over them, and priests given them, of distinguished character and great talents, in whose opinions, in consequence of this their natural character, they acquiesce.

808. There is amongst them a similitude of disposition (*animus*), which leads them to an intimate connexion with friends of their own country, but seldom with others; they are kind in relieving each other's necessities, and love sincerity. They are lovers of their country, and zealous for its glory; and they regard foreigners, as a person looking through a telescope from the top of his palace regards those who dwell and wander about at a distance from the city. The political concerns of their country engage their attention and possess their hearts, sometimes to such a degree as to indispose their spirits for those studies of a sublimer sort, which lead to the acquisition of superior intelligence: these sublimer studies are indeed pursued eagerly by the



young people who are brought up in their public seminaries of education, but they pass away like meteors and other such phænomena; still however, their rationality is rendered quick and lively by their attention to political concerns, and sparkles with light, which they form into beautiful images, as a prism of crystal, turned toward the sun, presents the several colours of the rainbow, and tinges a plane surface presented to it with glowing hues.

809. There are two large cities like London, into which many of the English enter after death; I was permitted to see the more excellent of the two, and to walk through it. The middle of it answers to that part of London where the merchants meet, called the Exchange, and there the governors dwell; above that middle part is the east, below it is the west, on the right side is the south, and on the left side is the north. The eastern quarter is inhabited by those who have been particularly distinguished for leading the life of charity, and in that quarter there are magnificent palaces; the southern quarter is inhabited by such as have been distinguished for wisdom, and there many of the objects which surround them are full of brightness and splendor; the northern quarter is inhabited by those who have been particularly delighted with the liberty of speaking and writing; and in the western quarter are they who glory in the doctrine of justification by faith alone: in this quarter, on the right, lies the entrance into the city, as well as the way out of it, through which they who lead wicked lives are conducted out. The clergy who live in the western quarter, and teach the doctrine of justification by faith alone, dare not enter the city through the great streets, but only through bye-alleys, for no inhabitants are tolerated in the city, but such as are in the faith of charity. I have heard them complain of the preachers from the west, how they compose their discourses with such art and eloquence, and so intermix the strange doctrine of justification by faith, that their hearers



do not know whether good ought to be done or not ; they preach faith as being intrinsic good, and separate this from the good of charity, which they call meritorious good, and consequently not acceptable to God. But when they who inhabit the eastern and southern quarters of the city hear such discourses, they go out of the temples, and the preachers are afterwards deprived of the priestly office.

810. I have been told several reasons why those preachers are deprived of the priestly office, the principal of which is, because they do not frame their discourses from the Word, and thus from the Spirit of God, but from their own rational light, and thus from their own spirit : they take a text indeed, as a prelude, from the Word, but this they only touch with their lips, and then leave as a thing without flavour ; then they choose some more savoury subject from their own intelligence, which they masticate and turn over their tongues, as a rich dainty, and in this manner give instruction. I have been informed further, that in consequence of this practice, their discourses are as void of spirituality as the songs of nightingales ; and that their metaphorical ornaments are like false hair, neatly curled and powdered, on a bald head ; and that the mystic contents of their discourses upon justification by faith alone, may be compared with the quails brought up from the sea to the camp of the children of Israel, which proved fatal to many thousands of the people, Num. xi. but that the theological doctrine of charity and faith together, may be compared with the manna from heaven. I once heard some of these clergy conversing together about faith alone, and I saw a kind of image formed by them, which represented their solitary faith ; it appeared in the light (*lumen*) of their eyes, which originated in phantasy, like a great giant ; but when light (*lux*) from heaven was let in upon it, it then appeared, as to its upper parts, like a monster, and as to its lower parts like a serpent ; at the sight of



which they drew back, and it was cast by the by-standers into a lake.

811. The other great city, also called London, is not in the middle part of the Christian region, but is separated from it towards the north; it is the receptacle after death of those who are inwardly wicked. In the middle of it there is an open communication with hell, into which the inhabitants sink down, and in their turns are swallowed up.

812. It is very perceivable from observations made on the English in the spiritual world, that there is a twofold theology taught amongst them, one grounded in their doctrine of faith, and the other in the doctrine of charity; the former is received by those who are initiated into the sacerdotal office, and the latter by many of the laity, particularly by the inhabitants of Scotland and its borders: with these the Solifidians are afraid to engage in dispute, because they combat with them both from the Word and from reason. This doctrine of charity is plainly insisted on in the exhortation read in church on the Sabbath day previous to every administration of the Lord's supper, in which it is openly declared, that if men are not in charity towards each other, and do not shun evils as sins, they cast themselves into eternal damnation, and that in this case, supposing them to come to the holy communion, the devil would enter into them as he did into Judas.

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#### OF THE GERMANS IN THE SPIRITUAL WORLD.

813. It is well known, that the inhabitants of every kingdom which is divided into several provinces, are not of a similar genius, but that there is a particular difference between them answering to the general difference which distinguishes the inhabitants of the several climates of the globe; still, however, it is observable, that there is a common genius among those who are the subjects of one king,



and governed by one code of laws. With regard to Germany, it is divided into a greater number of governments than any of the neighbouring kingdoms: these governments are all subject to the general authority of the imperial court,\* but still each prince enjoys despotic power in his particular dominions; for the empire is divided into greater and lesser dukedoms, and each duke is like an absolute monarch in his own territories: and the religion of Germany is also divided, some dukedoms professing the doctrines of the Evangelical Protestants, so called, (or Lutherans,) some the doctrines of the Reformed, (or Calvinists,) and some the doctrines of the Romish Church. Such being the diversity of government, and also of religion, it is more difficult to discribe the Germans, as to their minds (*animus*), inclinations, and lives, from their appearance in the spiritual world, than any other nation or people: and yet, as all people of the same language are in some sort swayed by a common genius, this may, by a collation of ideas, in some degree be discovered and described.

814. As the Germans, in each particular dukedom, live under a despotic government, they do not enjoy the liberty of speaking and writing like the Dutch and English; and where the liberty of speaking and writing is restrained, the liberty of thinking, that is, of taking an enlarged view of things, is laid under restraint at the same time: for this case is like that of the bason of a fountain, whose sides are so high, that the water within is elevated even to the summit of the salient stream, so that the stream no longer forms a jet;

\* It is to be remembered, that this was written prior to the dissolution of the Germanic Body, and the relinquishment of the title of emperor of Germany by the head of the house of Austria. In the form of their government too, many favourable changes, which have their origin in the descent of the divine light, have recently been made, so as to render several of the above observations applicable rather to what the Germans have been, than to what they are or will be.



thought, according to this comparison, is like the salient stream, and speech proceeding thence is like the bason; in a word, influx always adapts itself to efflux, and so does the understanding, from the superior region of the mind, adapt itself to the measure of liberty allowed for uttering and giving vent to the thoughts. Hence it is that this noble nation pays but little attention to matters of judgment, but much to studies that only exercise the memory, which is the reason that they particularly cultivate literary history, and in their writings rest much on the sentiments of learned and eminent men of their own nation, whose decisions they quote in abundance, and adopt such as they prefer for their own: this their state is represented in the spiritual world by a person carrying books under his arms, who, in case his sentiments on any subject are opposed, says that he will give an answer immediately; and then opens one of his books, and begins to read.

815. This their state produces many consequences, and this among the number, that they keep the spiritual subjects of the church inscribed on their memories, and seldom elevate them into the superior region of the understanding, but only admit them into the inferior region, and thence reason upon them, in which practice they differ entirely from free nations; for these, in regard to the spiritual subjects of the church, which are comprehended under the name of theology, are like eagles, which raise themselves up to any height in the atmosphere, whereas nations that are not free are like swans in a river. Free nations also are like the larger kind of stags, with high branching horns, that range with full license through the plains, the groves, and the forests; whereas nations that are not free are like deer inclosed in parks, which are kept for the use of the prince. Again, free people are like flying horses, by the ancients called Pegasi, which fly not only over seas, but over Parnassian hills, and the seats of the Muses beneath;



whereas people that are <sup>not</sup> free are like high-bred horses, adorned with costly trappings in the stables of kings. Such too are the differences of judgment, in the mystic points of theology, between a free people and those who are not free. The German clergy, in the course of their education, write down the prescripts delivered by their public masters in the universities, and these they keep as tokens of their erudition, and when they enter on the priestly office, or are appointed lecturers in the public schools, they generally make the above-mentioned prescripts the ground of all their discourses, whether delivered from the chair or the pulpit. Such of their priests as do not teach the orthodox doctrines, usually preach about the Holy Ghost, and his wonderful operations and holy excitements on the heart: but they who ground their doctrines in the modern orthodoxy of faith, appear to the angels as if they wore a wreath of beech leaves about their temples; but they who preach from the Word the doctrine of charity and good works, appear to the angels as if adorned with wreaths formed of the odoriferous leaves of the laurel. The Evangelical Protestants, [or Lutherans], in their disputes with the Reformed, [or the Calvinists], about truths, appear as if they tore their clothes; the reason is, because clothes signify truths.

816. I have inquired in what part of the spiritual world the people of Hamburg are to be found, and have been informed that they appear no where collected into one society, and still less into any particular state, but that they are dispersed and intermixed with the Germans in various quarters; and on examining into the reason of this circumstance it was found to arise from the state of their minds, which are continually looking abroad, and as it were travelling out of their own city, and very little within it: for according to the state of man's mind in the natural world, such also is its state in the spiritual world, for the mind of man is his spirit,



or the posthumous man that lives after his departure out of the material body.

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OF THE PAPISTS IN THE SPIRITUAL WORLD.

817. The papists in the spiritual world appear round about and beneath the Protestants, and are divided from them by intervals of ground, which they are forbidden to pass; and yet the monks by clandestine arts obtain for themselves a communication, and also depute emissaries through paths known only to themselves, for the purpose of making converts; but they are discovered, and as certainly punished, and are then either sent back to their own people, or are cast down.

818. Since the last judgment, which took place in the spiritual world in the year 1757, the state of all the inhabitants, and consequently of the Papists, is so changed, that they are no longer permitted to collect into companies as before, but ways or paths are appointed for every kind of love, whether good or evil, which all immediately enter on their leaving the natural world, and so depart to the societies corresponding to their loves; thus the wicked are conveyed to societies which are in hell, and the good to societies which are in heaven: by this means it is provided, that none can form artificial* heavens for themselves, as was done before. Such societies in the world of spirits, which is in the midst

* More may be seen on this subject, concerning the formation of artificial heavens, in our author's tract on the LAST JUDGMENT. Suffice it here to observe, that such heavens are there described to be formed by those spirits, who have an external semblance of goodness and religion without possessing the internal reality. When such spirits come into another world, they create to themselves an imaginary or artificial heaven, from the ideas of sanctity which they have received externally, and such heaven, for wise and secret purposes, is permitted by the Lord to continue for a time; but when a general judgment takes place in the spiritual world, then those external heavens pass away, agreeably to what is said in the Revelation, chap. xx. 11, xxi. 1,

between heaven and hell, are manifold, being equal in number to the different genera and species of the affections of the love of good and evil; and in the mean time, before they are either elevated into heaven or cast down into hell, they are in spiritual conjunction with men in the natural world, by reason that men also in the natural world are in the midst between heaven and hell.

819. The Papists have a kind of council-chamber in the southern quarter towards the east, in which their prelates assemble, and consult on various matters relating to their religion, particularly how the vulgar may be kept in blind obedience, and how their own dominion may be extended: no one however is admitted into this council-house, who during his life on earth had enjoyed the papacy, by reason that somewhat like divine authority rests in their minds, in consequence of having arrogated to themselves the Lord's power in the world: neither is any cardinal permitted to enter into that council-house, on account of the pre-eminence which he had formerly enjoyed; the cardinals however collect themselves together in a large conclave under the council-house, and after continuing there some days they are removed, but I was not permitted to know whither. There is also another assembly in the southern quarter towards the west, and there their employment is to introduce the credulous vulgar into heaven: they form an arrangement around themselves of divers societies, which live in the enjoyment of various external delights; in some there are dances, in some concerts of music, in some processions, in some theatres and scenic exhibitions; in some there are spirits who by phantasies have the art of inducing various forms of magnificence; in some they do nothing but jest and play the buffoon; in some they discourse with each other in a friendly way, in one place on religious subjects, in another on political, and in a third wantonly and indecently: into some one of these societies they introduce the credulous, according

to the favourite pleasure of each, and call it heaven; but after continuing there one or two days, they are all tired of their delights, and depart, because such delights are not internal, but only external; thus many are led to reject the frivolous notions, they had before entertained of the power of introduction into heaven. As to the particulars of their worship, it is nearly similar to what they practised in the natural world, consisting in masses, not said in the common language of spirits, but composed of high-sounding words, which inspire external sanctity and awe, of which they understand nothing.

820. All who come from the earth into the spiritual world, are at first kept for some time in the confession of faith, and in the religion of their country; this too is the case with the Papists; hence they have always a certain representative Pope set over them, whom they adore with the like ceremony as that observed on earth. It rarely happens that any one is set over them, who had enjoyed the Papacy when he lived in the natural world; and yet he who sat in the papal chair about thirty or forty years ago, was appointed to this office, because he had cherished in his heart the belief, that the Word was more holy than is generally imagined, and that the Lord ought to be worshipped. It was permitted me to converse with him, and he informed me that he worships the Lord alone, as being God Himself, who hath all power in heaven and earth, according to His own words, Matt. xxviii. 18; and that invocations of saints are vain and ridiculous; and further, that when he was on earth, he had a design to reinstate the church [in its pristine purity], but that for several reasons, which he mentioned, it was not in his power. At the time of the last judgment, when the great northern city was destroyed, which contained Papists and Reformed together, I saw this Pope carried forth in a chair, and conveyed to a place of safety. On the borders of the great society, where he acts in character of Pope, there

are gymnasia founded, which are resorted to by those who have doubts and scruples about religion; in these gymnasia there are converted monks, who instruct them concerning Christ the Saviour God, and also concerning the holiness of the Word, leaving it to their own free choice to turn their minds from the sanctimonious ceremonies introduced into the Romish Church. They who receive the instruction of the monks, are introduced into a large society, consisting of such as have receded from the worship of the Pope and of saints; and when they enter that society, they are like people raised from sleep, and becoming broad awake; or like persons passing from the dreariness of winter into the pleasantness of spring; or like sailors who after a tedious voyage come to the desired haven: and then they are invited by the members of the society to feasts, and delicious wine is given them to drink out of crystalline cups; and I have been informed, that the angels on such occasions let down to the guest out of heaven a patin, or plate, on which manna is placed, in the same form, and of the same taste, as that sent down upon the camp of the children of Israel in the wilderness; which patin, is carried round to the company, and every one is at liberty to taste of its contents.

821. All those of the Catholic Religion, who when alive in the natural world had thought more about God than about the Pope, and had done works of charity in simplicity of heart, when they find themselves alive after death, and are instructed that the Lord Himself, the Saviour of the world, holds the government there, are easily led to renounce the superstitious doctrines of that religion: the transition from Popery to Christianity is as easy for such persons, as it is to enter into a temple when the doors are thrown open; or into a palace, by passing through the sentinels who keep guard in the outer courts, when the king enjoins admission; or as it is to lift up the countenance and look towards heaven when angelic voices are heard therein: but on the other

hand, where the members of the Romish Church, during their term of life on earth, have seldom if ever thought about God, and have delighted in their worship only on account of its festivities, in such case it is as difficult to turn them from their religious superstitions, as to enter into a temple when the doors are shut; or to force a way through the sentinels who keep guard in the outer courts of a palace, and to enter when the king forbids admission; or as it is for a snake in the grass to lift up its eyes towards heaven. It is a wonderful circumstance, that none of the Roman-Catholics, on their first entrance into the spiritual world, see heaven there, or the angelic abodes, their vision being terminated by a kind of dark cloud hanging over their heads; but no sooner is any one in a state of conversion, and admitted among the converted, than his view of heaven is opened, and sometimes he beholds angels there in white garments; into whose company he also is elevated, after having completed his period of preparation.

OF THE ROMISH SAINTS IN THE SPIRITUAL WORLD.

822. It is a known truth, that man has inherent or hereditary evil from his parents, but it is known to few in what this evil dwells in its fullness: it dwells in the love of possessing the property of all other persons, and in the love of rule; for this latter love is of such a nature, that in proportion as the reins are given it, it becomes so enormous, as to burn with the lust of domineering over all, and at length to desire to be invoked and worshipped as a God. This love is the serpent which deceived Eve and Adam, for He said to the woman, "*God doth know, that in the day ye eat of the fruit of that tree, your eyes will be opened, and THEN YE WILL BE AS GOD,*" Gen. iii. 4, 5: in proportion therefore as man rushes into that love with loosened reins, he averts himself from God, and turns towards himself, and so becomes a worshipper of self; and in this case,

it is possible he may invoke God with warm lips when influenced by the love of self, but with a cold heart by reason of his contempt of God: in this case too the divine principles of the church may be used by him as subservient means to promote his end, but as this end is dominion, the means are no further near to his heart, than as they tend to promote it. If such a person be exalted to high honours, he is, in his own imagination, like an Atlas, bearing the terraqueous globe on his shoulders; or like Phœbus, carrying the sun with his chariot and horses round about the world.

823. Since man, in consequence of hereditary evil, is of such a nature, therefore all who have been canonized as saints by papal bulls, are removed in the spiritual world from the sight of others, are kept in secret places, and deprived of all intercourse with their worshippers, to prevent that most pernicious root of evil from being excited in them, and plunging them into the delirious phantasies by which dæmons are possessed: they who, during their life on earth, affect the character of saints, with a view to be invoked as saints after death, become a prey to such delirium.

824. Many of the Romish persuasion, especially the monks, when they come into the spiritual world, inquire for the saints, and above all for the saint of their own order, and are much surprised at not being able to find them; but they are afterwards instructed, that they are associated together either with those that are in heaven, or with those that are in the earth or region below, and that in what place soever they dwell, they know nothing of the worship and invocation directed to them, but that such as do know it, and wish to be invoked, fall into delirious phantasies, and talk like idiots. The worship of saints is such an abomination in heaven, that the bare mention of it excites horror, since in proportion as worship is paid to any man, it is derogated from the Lord; for thus He alone is not worshipped, and where the Lord is not worshipped alone, there is a separation, which destroys communion, and the happiness of

life which flows from it. That I might know, for the sake of informing others, the true nature and character of the Romish saints, about a hundred of them were brought up from the earth or region below, who were acquainted with their canonization: they ascended from behind, and only a few in front; and I conversed with one of them, who, they said, was Xavier: * during our conversation he was like an idiot, yet he was able to relate, that in the place where he is kept shut up with others, he is not an idiot, but that he becomes so whenever he thinks that he is a saint, and wishes to be invoked: I heard a muttering to the same purpose from those who were behind. The case is otherwise with the saints, so called, who are in heaven; they know nothing at all of what is doing on earth, nor are they allowed to speak with any spirits of the Romish persuasion, who are in that superstition, lest any idea on the subject should gain admission into their minds.

825. It must be obvious to every one from this the state of the Romish saints, that their invocation is a mere mockery; and I can assert further, that they no more hear such invocations from their votaries on earth, than do their images in the streets, or the walls of their church, or the birds that build in its steeple. It is said by their votaries in the world, that the saints reign in heaven together with the Lord Jesus Christ; but this is a mere forgery and fiction, for they no more reign with the Lord than the keeper of a stable does with his king, or a porter with his lord, or a running-footman with a primate; for, in relation to the Lord, John the Baptist said of himself, "*That he was not worthy to unloose the latchet of His shoe,*" Mark i. 7; John i. 27; how little worthy then must such saints be!

826. There sometimes appears in a middle altitude to the people of Paris, who are in a society in the spiritual world,

* Francis Xavier, canonized as a saint, was one of the founders of the order of the Jesuits.

a certain woman, who declares that she is **GENEVIEVE** ;* she is clad in shining raiment, and of a countenance which appears holy ; but when some of them begin to worship her, her countenance immediately changes, and her raiment also, and she becomes like an ordinary woman, and chides them for desiring to adore a person, who is held in no greater estimation among her associates than as a servant maid, wondering how men in the world can be misled by such foolish fancies.

827. To the above relation I shall annex a circumstance most deserving of attention : **MARY THE MOTHER OF THE LORD**, on a time passed by, and appeared over head in white raiment ; there she stopped awhile, and said, that she had been the mother of the Lord, and that He was indeed born of her, but that being made God, He put off all the humanity which He had from her, so that now she worships Him as her God, and is unwilling that any should acknowledge Him as her son, since all in Him is Divine.

OF THE MAHOMEDANS IN THE SPIRITUAL WORLD.

828. The Mahomedans in the spiritual world appear behind the Roman Catholics in the west, and form a kind of circle around them. The reason of their appearing next behind the Christians is, because they acknowledge our Lord as the greatest prophet, the wisest of men, who was sent into the world to instruct mankind, and also confess that He is the Son of God. Every one in that world dwells at a distance from the centre, where the Christians inhabit, according to his confession of the Lord and of one God ; for that confession conjoineth minds with heaven, and determines their distance from the east, over which point the Lord is.

829. Since religion has its abode with man in the highest regions of his mind, and the lower derive life and light from the highest, and since the idea of Mahomed is always connected with religion in the minds of Mahomedans,

* St. Genevieve was worshipped by the Parisians as their tutelary saint.

therefore some Mahomed or other is always placed in their view; and that they may turn their faces towards the east, over which point the Lord is, he is placed beneath the central point which the Christians inhabit. It is not Mahomed himself, who wrote the Koran, but some other who fills his place; nor is it always the same person, but he is changed according to circumstances: a native of Saxony, who was taken prisoner by the Algerines, and turned Mahomedan, once acted in this character; he having been a Christian, was led to speak with them of the Lord, affirming that he was not the son of Joseph, but the Son of God Himself. This Mahomed was afterwards replaced by others. In the place where that representative Mahomed hath his station, a fire, as of a small torch, appears, in order that he may be distinguished; but that fire is visible only to Mahomedans.

830. The real Mahomed, who wrote the Koran, is not at this day to be seen among them. I have been informed, that at first he was appointed to preside over them, but being desirous to rule over all the concerns of their religion, as a god, he was removed from his station, which was beneath the Roman Catholics, and was sent down to one on the right side near the south. A certain society of Mahomedans was once instigated by some evil spirits to acknowledge Mahomed as a god, and in order to appease the sedition, Mahomed was raised up from the earth or region beneath, and produced to their view; and on this occasion he was seen by me also: he appeared like corporeal spirits, who have no interior perception; his face was of a hue approaching to black; and I heard him utter these words: "I am your Mahomed:" and presently he seemed to sink down again.

831. The hostility of the Mahomedans against the Christians has arisen chiefly in consequence of their belief in three divine persons, and their consequent worship of three

gods as so many creators; and additionally against the Roman Catholics, in consequence of their bending the knee to images; hence they call the latter idolaters, and the former fanatics, saying, that they make a three-headed god, and that though they talk of one, they mutter three, and so divide omnipotence, and make three out of one; thus that they are like young stags with three horns, one for each god, and at the same time three for one god; and that their prayers, their psalmody, and their preaching, are all filled with these mistaken ideas.

832. The Mahomedans, like all other Gentiles who acknowledge one God, and love righteousness, and do good from a principle of religion, have their own heaven, but beyond the limits of the Christian heaven. Yet the Mahomedan heaven is divided into two: the inhabitants of the inferior heaven live virtuously with several wives; none however are elevated from this into the superior heaven, but such as renounce concubinage, and acknowledge the Lord our Saviour, and at the same time his dominion over heaven and hell. I have been informed, that it is impossible for them to conceive God the Father and our Lord to be one, but that it is possible for them to believe that the Lord hath dominion over the heavens and the hells, because He is the Son of God the Father. It is this faith by means of which the Lord effects their ascent into the superior heaven.

833. It may be a matter of stumbling and offence to those who meditate about the Divine Providence, and at the same time believe that none can be saved except such as are born Christians, that the Mahomedan religion is more extensively received throughout the world than the Christian; whereas this is no matter of offence to those who believe that all things are under the regulation of Divine Providence; for on this occasion too they trace the footsteps of that Providence; and find that the reason for it consists in this,—that the Mahomedan religion acknowledges the Lord

to be the greatest prophet, the wisest of men, and also the Son of God; but having made the Koran the only rule and standard of their religion, they think much about Mahomed who wrote it, and pay him a kind of worship, and therefore think little about our Lord. In order to shew more plainly and fully that the Mahomedan religion was raised up under the auspices of the Divine Providence of the Lord to destroy idolatry in many nations, I shall enter into a more particular consideration of the subject, adverting first to the origin of idolatries. Before the rise of this religion, idolatrous worship was spread through a great many countries of the terraqueous globe; the cause of which was, that the churches extant before the Lord's coming were all representative; such also was the Israelitish church, where the tabernacle, the garments of Aaron, the sacrifices, every thing belonging to the temple at Jerusalem, and even their statutes, were representative. The science of correspondences, which is likewise the science of representatives, was accounted by the ancients the science of sciences, and was particularly cultivated by the Egyptians, being the origin of their hieroglyphics. It was this science which enabled them to know the signification of animals and trees of every kind, as well as mountains, hills, rivers, and fountains; also of the sun, the moon, and the stars: by the same science they attained besides to the knowledge of spiritual subjects; for the things represented, being such as belong to spiritual wisdom among the angels in heaven, were themselves the origins of the representatives. Now as all their worship was representative, consisting of mere correspondences, they therefore performed it on mountains and hills, and also in groves and gardens: for this reason too they consecrated fountains, and made graven images of horses, oxen, calves, lambs, nay even of birds, fish, and serpents, which they placed in the vicinity and at the entrance of their temples, and also in their houses, arranged in order accord-

ing to the spiritual principles of the church to which they corresponded, or which they represented, and thence signified. In process of time, when the science of correspondences became obliterated, posterity began to worship the mere graven images as if they had been holy in themselves; not aware that their forefathers saw nothing holy in them, but regarded them merely as the representatives of holy principles according to their correspondences. Hence originated all the idolatries which have prevailed throughout so many kingdoms of the earth. For the extirpation of these idolatries, it was brought to pass of the Divine Providence of the Lord, that a new religion, accommodated to the genius and temper of the eastern nations, should be taught and propagated, which should contain something from the Word both of the Old and New Testaments, and teach, that the Lord came into the world, and that He was the greatest prophet and wisest of mankind, and the Son of God: the instrument for effecting this was Mahomed, from whom that religion took its name. Thus it appears, that this religion owed its rise to the divine providence of the Lord, and was accommodated, as was said, to the genius and temper of the eastern nations, for the purpose of destroying the idolatries that so generally prevailed, and communicating to its votaries some knowledge of the Lord, before they came after death into the spiritual world. This religion would not have been received by so many kingdoms, nor could their idolatries have been extirpated, unless it had been made suitable to the ideas of the people, but especially unless polygamy had been allowed; for the Orientals, without such allowance, would have burned with adulterous lust more than the Europeans, and so would have destroyed themselves eternally.

834. It was once given me to perceive what is the nature and quality of the heat of their polygamical love. I was conversing with a certain person who acted in the office and

character of Mahomed, and after some conversation with him at a distance, he transmitted to me an ebony spoon, and other things, which were tokens that they came from him; and at the same instant a communication was opened from various places for the heat of their polygamical love, which from some felt like the heat in baths after bathing; from some like the heat in kitchens where flesh is boiling; from some like the heat in cooks' shops where stinking meat is exposed to sale; from some like what is perceived in an apothecary's shop, where emulsions and such sort of preparations are made up; from some like the heat in stews and bagnios; and from some like the smell in shops where skins, leather, and shoes are exposed to sale: there was also in that heat something of a rancid, rough, and burning quality, arising from jealousy. But the heat in the Christian heavens, when the delight of their love is perceived as an odour, is like the fragrance of gardens, and vineyards, and shrubberies; and in some places it is like the odour in shops where spices are exposed to sale; and in other places like the scent arising from wine-presses and wine-vaults. That the delights of love are frequently perceived in the spiritual world as odours, has been shewn throughout in the MEMORABLE RELATIONS annexed to the separate chapters of this work.

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OF THE AFRICANS IN THE SPIRITUAL WORLD, WITH  
SOME OBSERVATIONS RESPECTING THE GENTILES.

835. The Gentiles, who have known nothing concerning the Lord, appear in the spiritual world in a circumference beyond those who have; and according to this law, the last or outermost circumferences entirely consist of those who had been mere idolaters, and in the former world had worshipped the sun and moon. But they who acknowledge one God, and practise the commandments of religion, such as those delivered in the decalogue, and thence inscribe them



on their lives, have more immediate communication with the Christians in the middle point of the spiritual world, the communication not being intercepted by the Mahomedans and Roman Catholics. The Gentiles are also distinguished according to their genius, and their different capacities of receiving light through the heavens from the Lord; for there are among them both interior and exterior men, which arises partly from climate, partly from parentage, partly from education, and partly from religion. The Africans are a more interior people than any other of the Gentiles.

836. All amongst them who acknowledge and worship one God the Creator of the Universe, cherish the idea of God as of a Man, insisting that it is impossible for any one to form any other idea of God. When they are informed that several entertain an idea of God as of æther, or a cloud, they inquire where such are to be found, and when they are told that they are among Christians, they deny it to be possible; but in reply to this they are instructed, that they derive the idea from the circumstance, that God is called in the Word a Spirit, and they can form no conception of spirit but as of the substance of æther, or as of the form of a cloud, not knowing that every spirit and every angel is a man; and yet when it has been examined whether their spiritual idea was similar to their natural idea, it has been discovered that it was not similar with those who interiorly acknowledge the Lord the Saviour as the God of heaven and earth. I heard once a certain clergyman assert, that no one can have an idea of a Divine Humanity; and I saw him translated to various Gentiles, of a nature and genius more and more interior, and likewise to their heavens, and at last to the Christian heaven, and in every place he received a communication of their interior perception concerning God, and observed, that they had no other idea of God than that of a Divine Man, and that none other could have created man, who is His image and likeness.



837. As the Africans excel all other gentiles in clearness of interior judgment, I have held conversations with them upon subjects of profound inquiry, and lately concerning God, concerning the Lord the Redeemer, and concerning the interior and exterior man; and as they were delighted with such discourse, I shall here briefly describe what their perceptions were, from their interior sight, on these three subjects. Concerning God they said, That He surely did come down and present Himself before the sight of men, because He is their Creator, Protector, and Leader, and the human race is His: they said too that He sees, considers, and extends His provident care over all and every thing in the heavens and the earth, and regardeth their good as in Himself, and Himself in their good; for He is the Sun of the angelic heaven, which appears of the same altitude above the spiritual world, as the sun of the earth above the natural world, and He who is the Sun, sees, considers, and provides for all and every thing beneath: and as it is His Divine Love which appeareth as a sun, it follows, that He provides for whatsoever relates to their life, in the greatest and in the least of His creatures, and for mankind whatever relateth to love and wisdom, the principles of love by its heat, and the principles of wisdom by its light. If therefore ye form to yourselves an idea of God as being the Sun of the universe, it will assuredly enable you to see and acknowledge His omnipresence, omniscience, and omnipotence.

838. We had further conversation together on THE LORD THE SAVIOUR, the substance of which was, that God in His essence is Divine Love, and Divine Love is as most pure fire; and as love, considered in itself, cannot but intend to become one with another whom it loveth, so the Divine Love can intend nothing but to unite Itself with man, and man with Itself, so that It may be in him, and he in It; and as the Divine Love is as most pure fire, it is evident, that God, being such, could not possibly be in man, and cause



man to be in Him, for thus he would reduce the whole man to the thinnest vapour; and yet as God, from His essence, burnt with the love of uniting Himself with man, it was necessary that He should veil Himself around with a body accommodated to reception and conjunction; wherefore He came down and assumed Humanity according to the order established by Himself from the creation of the world, which was, that He should be conceived by a virtue or power propagated from Himself, be carried in the womb, be born, and afterwards grow in wisdom and love, and thus approach to union with His Divine Origin, and that thus God was made Man, and Man God. That the fact is so, is plainly taught and testified in that Scripture concerning Him, which is in the possession of Christians, and is called the Word; for there God Himself, who in His Humanity is called Jesus Christ, saith, that the Father is in Him, and He in the Father; and that whoso seeth Him, seeth the Father; with much more to the same purpose. Reason too may discern that God, whose love is as most pure fire, could no otherwise unite Himself with man, and man with Himself. For can the solar fire, such as it is in itself, come in contact with man, far less enter into him, unless its rays be veiled with atmospheres, and so be presented in an accommodated state by a tempered heat? Can the pure æther encompass man, far less flow into the *bronchia* of his lungs, unless it be accompanied with air, and so adapt itself? A fish cannot live in the air, but in an element suited to its life. Nay, a king cannot in His own person, or immediately, extend his administration to all and every part of his kingdom, but must appoint superior and inferior governors, who together constitute the body of his royalty. Nor can the soul of man make itself visible to another, have any intercourse with him, and give him proofs of its love, except by means of the body:—how then can God do this, but by the Humanity, which is His Body?—The Africans, being possessed of interior ra-



tionality above other Gentiles perceived the truth of these observations, and each favoured them according to his perception.

839. We discoursed, lastly, about the INTERIOR AND EXTERIOR MAN, and the substance of our conversation was this: That men, who perceive things interiorly, are in the light of truth, which is the light of heaven, and that men, who perceive things exteriorly, are in no light of truth, because they are only in the light of the world; so that interior men are in intelligence and wisdom, but exterior men are in insanity and in preposterous vision: that interior men are spiritual, because they think from the spirit elevated above the body, and thence they see truths in the light, but that exterior men are sensual-natural, because they think from the fallacies of the bodily senses, and thence see truths as in a mist, and when they meditate on them they see falses as truths: that internal men are as those who stand on a mountain in a plain, or on a tower in a city, or on a beacon at sea; but external men are as those who stand in a valley at the foot of a mountain, or in a vault under a tower, or in a boat under a beacon, who see nothing but what is close to them; again, that internal men are as those who inhabit the second or third story of a house or palace, the walls of which are continued windows of crystal glass, who have a view of the city all around to a great extent, and know every house in it; whereas external men are as those who dwell in the lowest story, the windows of which are made of paper pasted together, so that they can not see any one street out of the house, but only the objects contained within it, nor even those without the light of a candle or a fire: that internal men are as eagles soaring in the air, which see far and wide whatever is beneath them; whilst, on the other hand, external men are as cocks, which stand on a post and crow aloud in the presence of their hens that are walking on the ground: lastly, that internal men perceive that



what they know, compared with what they do not know, is only as water in a glass compared with the waters of a lake; but that external men fancy they know all things.—The Africans took great delight in this discourse, because from their interior sight, which is singularly clear and strong, they acknowledged it to be true.

840. In consequence of the Africans having such a perception, they have at this day a revelation, which is communicated from the place of its commencement round about, but does not extend to the countries bordering on the sea. The Africans reject with contempt those strangers from Europe, who believe that man is saved by faith alone, and thus by mere thought and speech independently of will and action: they insist that there can be no true worship of God, unless a man live according to his religion; and if not, that he cannot but be both stupid and wicked, because he then receives nothing from heaven: they likewise give to ingenious wickedness the name of stupidity, because there is not life but death in it. I have conversed at times with Augustine, who in the third century was Bishop of Hippo in Africa: he told me that he is there at the present time, and inspires them with the worship of the Lord, and that there is a hope of this New Gospel being propagated into the neighboring regions. I have heard the angels rejoice at this revelation, because it serves to open a communication with the rational principle in man, which has been heretofore closed up by this dogma universally received, that the understanding should be kept in obedience to ecclesiastical faith.

#### OF THE JEWS IN THE SPIRITUAL WORLD.

841. Before the last judgment, which took place in the year 1757, the Jews appeared in a valley on the left side of the central part in the spiritual world, inhabited by Christians: after that, they were translated towards the north, and were forbidden all intercourse with the Christians, ex-



cept with vagabonds, who leave their own cities. There are in that quarter two large cities into which the Jews are translated after death: both of these before the last judgment they called Jerusalem, but after that, by another name, for since the judgment, Jerusalem signifies the church in which the Lord alone is worshipped, with respect to its doctrine. In their cities converted Jews are set over them, who admonish them not to speak disrespectfully of Christ, and who punish such as disregard the admonition. The streets of their cities are full of dirt up to the ankles, and the stench of their houses is so offensive in consequence of their filthiness, that none but themselves can bear to enter them. I have observed also, since the last judgment, that several of that nation have gained habitations in the southern quarter; and on inquiring who they were, I was informed that they were such as had made small account of the worship to which the rest were attached, and had doubts in their minds about the Messiah, whether He would ever come, and had also thought while in the world on various subjects in accordance with reason, and had suffered their lives to be determined by it. These consist chiefly of Jews who are called Portuguese.

842. There sometimes appears to the Jews, an angel in a middle altitude above them, with a rod in his hand, who causes them to believe that he is MOSES, and admonishes them to desist from the folly of expecting the Messiah, as if He were still to come among them; representing to them that Christ, who governs them and all other creatures, is the Messiah; that he, Moses, knows this to be true, and that while in the world, he had knowledge of Him. On receiving this information they retire, the greater part forgetting what they had heard, and but few retaining it. Such as do retain it are sent into synagogues which consist of converted Jews, and are instructed, after which instead of their old tattered garments they receive new, and are presented with a copy of the Word neatly written, and have an abode



allotted them in a city not unhandsome. But such as receive not the above admonition, are cast down, and many of them are banished into forests and desarts, where they carry on all kinds of theft and robbery one amongst another.

843. The Jews trade in the spiritual world, as in the natural, with various commodities, especially with precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in great abundance. The cause of their trading in precious stones is, because they read the Word in its original tongue, and esteem the sense of the letter to be holy, and precious stones correspond to the sense of the letter : that such stones derive their spiritual origin from the literal sense of the Word, and that this is the ground of their correspondence, was shewn in the chapter on the HOLY SCRIPTURE, n. 217, 218. They can also make artificial precious stones, and by phantasy induce a belief that they are real, but for this they are severely fined by their governors.

844. The Jews are less aware than any other people of their being in the spiritual world, believing themselves to be still living in the natural world ; and that because they are altogether external men, and do not at all think of religion from an interior principle : hence they talk about the Messiah just as they did before, some insisting that He will come with David, and will go before them, shining with diadems, and introduce them into the land of Canaan, and in their way thither will dry up the rivers which they are to pass over by the raising of his rod ; that the Christians, whom also, among themselves, they call Gentiles, will then lay hold on the skirts of their garments, humbly praying to be permitted to accompany them ; that they will receive the rich according to their wealth, and be served by them. They confirm themselves in these notions by what is written in Zechariah, chap. viii. 23 ; and in Isaiah, chap. lxvi. 20 ; and by what is written of David, that he is to come and be their king and



shepherd, in Jeremiah, chap. xxx. 9 : and in Ezekiel, chap. xxxiv. 23 to 25 ; chap. xxxvii. 23 to 26 ; being altogether averse from hearing that our Lord Jesus Christ is meant by David in those passages, and that the future members of His church there are meant by Jews.

845. When they are asked whether they firmly believe, that they shall all go to the land of Canaan, they answer in the affirmative, and insist, that at the same time the deceased Jews will rise again, and leave their sepulchres to enter that land : if it be objected that they themselves will not be able to go forth from their sepulchres, being now living after death, they reply, that they shall then descend, and re-enter their bodies, and so will live. When they are told that the land of Canaan is not large enough to contain them all, they answer, that then it will be enlarged. When it is urged, that the kingdom of the Messiah, since He is the Son of God, will not be upon earth, but in heaven, they reply, that the land of Canaan will then be heaven. When it is said, that they know not the situation of Bethlehem Ephrata, the birth-place of the Messiah, according to the prophecy in Micah, chap. v. 2, and in David, Psalm cxxxii. 6, they return for answer, that the mother of the Messiah will nevertheless bring forth in that place : and some of them insist, that wherever she is delivered, there is Bethlehem. When it is objected, How can the Messiah dwell with such a wicked people ? and in proof of their singular wickedness several passages are quoted from Jeremiah, and particularly from the Song of Moses, Deut. xxxii. they reply, that there are among the Jews both good and bad, and that the bad are meant in those passages. When it is urged, that they derive their lineage from a Canaanitess, and from the whoredom of Judah with his daughter-in-law, Gen. xxxviii. they contend, that it was no whoredom : but when it is retorted upon them, that Judah commanded her to be brought forth and burnt for her whoredom, they go away to deliberate



about the matter and after consulting together, they say, that Judah only did the office of her husband's brother, which was done neither by his second son Onan, nor by his third son Selah; and they add further, that a great many of them are of the tribe of Levi, who held the priesthood, and that they are all descended out of the loins of Abraham. When they are told, that there is within the Word a spiritual sense, which treats much of Christ or the Messiah, they reply, that it is not so; but some of them say, that within the Word, or in its depths, there is nothing but gold. Not to mention other similar extravagances.

846. "I was once raised up as to my spirit into the angelic heaven, and there introduced to a certain society: immediately some of the wise of the society came to me and said, 'WHAT NEWS FROM EARTH?' 'This is new,' I replied, 'that the Lord has revealed such arcana, as in point of excellence surpass all the arcana revealed from the beginning of the church down to this time.' 'What arcana?' they asked. I answered, 'The following: I. That in all and every part of the Word there is a SPIRITUAL SENSE corresponding to the natural sense, and that the Word by that sense is a medium of conjunction between mankind and the Lord, and also of consociation with angels, and that the holiness of the Word resides in that sense. II. That the CORRESPONDENCES, of which the spiritual sense of the Word consists, are discovered.' 'But' the angels asked, 'did the inhabitants of the earth before this know nothing of correspondences?' 'Nothing,' I replied; 'for the doctrine of correspondences has been hidden now for some thousands of years, even from the time of Job: in those days and in the ages before it, the science of correspondences, from which they drew their wisdom, was esteemed the science of



“ of sciences, because their knowledge of spiritual subjects  
“ such as relate to heaven and the church was obtained  
“ from it : but this science, in consequence of its being per-  
“ verted to idolatrous purposes, was, by the Divine Provi-  
“ dence of the Lord, so obliterated and destroyed, that no  
“ one saw a trace of it remaining : yet at this time it is again  
“ discovered by the Lord, in order to effect a conjunction of  
“ the members of the church with Him, and their consocia-  
“ tion with angels; these purposes are effected by the Word  
“ which consists entirely of correspondences.’ The angels  
“ were greatly rejoiced to hear, that it had pleased the  
“ Lord to reveal this great arcanum, which had lain so  
“ deeply hidden for thousands of years ; it was done, they  
“ said, with this view, that the Christian Church, which  
“ is founded on the Word, and is now at its end, may again  
“ revive, and derive its spirit through heaven from the  
“ Lord. They inquired, whether it was discovered at this  
“ day by that science, what is signified by BAPTISM, and  
“ what by the HOLY SUPPER, on the true meaning of  
“ which such a variety of conjectures had been formed :  
“ and I replied, that it was. III. I further said, that a  
“ revelation has been made by the Lord at this day con-  
“ cerning the LIFE OF MEN AFTER DEATH, ‘ How ! con-  
“ cerning life after death,’ the angels replied, ‘ who does not  
“ know that man lives after death ?’ ‘ They know it,’ said I,  
“ ‘ and they do not know it ; they say that it is not the man  
“ who then lives, but his soul, and that this lives as a spirit,  
“ and the idea they cherish of spirit is as of wind, or æther ;  
“ thus they insist that the man does not live till the day of  
“ the last judgment, and that then the corporeal parts,  
“ which had been left behind in the world, though they may  
“ have been eaten up by worms, mice, and fish, will be  
“ again collected together, and again fitted and formed into  
“ a body, and thus they will rise again as men.’ ‘ What is  
“ this !’ the angels said, ‘ who does not know that man lives



“ as a man after death, with this difference alone, that he then  
“ lives a substantial man, and not a material man as before ;  
“ and that the substantial man is visible to the substantial,  
“ just as the material man is to the material ; and they know  
“ no one point of difference but in the greater perfection of  
“ their state.’ IV. Then the angels asked, ‘ What do they  
“ know on earth of our world, and of HEAVEN AND  
“ HELL?’ ‘ Nothing at all,’ I answered, ‘but it has pleased  
“ the Lord to discover, at this day, the nature and quality  
“ of the world in which angels and spirits live, thus the  
“ nature and quality both of heaven and hell; and also  
“ that angels and spirits are in conjunction with men,  
“ with many other wonderful circumstances concerning  
“ them.’ The angels rejoiced to hear that the Lord had  
“ been pleased to reveal such things to mankind, that so  
“ they might no longer through ignorance live in doubt of  
“ their own immortality. V. I further added, ‘ The Lord  
“ has been pleased at this day to reveal, that there is, be-  
“ side the sun in our world, a sun in your’s also, and that  
“ this sun is pure love, but the sun in our world is pure fire ;  
“ hence that whatsoever proceedeth from your sun, because  
“ it is pure love, hath somewhat of life in it, but that whatso-  
“ ever proceedeth from our sun, because it is pure fire, has  
“ nothing of life in it ; and that in this consists the distinc-  
“ tion between SPIRITUAL and NATURAL, a distinction  
“ hitherto unknown, but now revealed : thus also a disco-  
“ very is made of the source of that light which enlightens  
“ the human understanding with wisdom, and the source of  
“ that heat which kindleth the human will with love. VI.  
“ It is further revealed, that there are three degrees of life,  
“ and consequently three heavens, and that the mind of  
“ man is distinguished into the same degrees, and so man  
“ corresponds to the three heavens.’ ‘ But did they not know  
“ this before?’ the angels asked. ‘ They knew of a distinc-  
“ tion of degrees,’ I replied, ‘in relation to more and less, but



“ nothing of their distinction in relation to prior and posterior.’ \* VII. The angels then inquired whether any thing else had been revealed, ‘Much more,’ I answered, ‘as, concerning the LAST JUDGMENT; concerning the LORD, that He is the God of heaven and earth; that God is one both in person and essence, in whom is a divine trinity, and that the Lord is that God; also concerning the NEW CHURCH that is to be established by Him, and concerning the DOCTRINE of that church; concerning the HOLINESS OF THE SACRED SCRIPTURES; that the APOCALYPSE also is revealed: and moreover concerning the INHABITANTS OF THE PLANETS; and the EARTHS in the universe; beside many memorable relations and wonderful discoveries from the spiritual world, by which many particulars, pregnant with wisdom, have been revealed from heaven.’

847. “Continuing the conversation, I afterwards acquainted the angels, that the Lord had been pleased to make a revelation to the world on another subject: they asked, ‘On what?’ I said, ‘ON TRUE CONJUGIAL LOVE, and its spiritual delights.’ ‘Who does not know,’ the angels said, ‘that the delights of conjugal love exceed the delights of

\* Our author’s doctrine of degrees, in relation to what is here called *prior* and *posterior*, is new and important; but at the same time, to a mind not accustomed to philosophical disquisitions, it may possibly seem of difficult apprehension. In other parts of his works he calls these degrees by the name of *discrete degrees*, and *degrees of altitude*, to distinguish them from degrees relative to *more* and *less*, which he terms *continuous degrees*, and *degrees of latitude*. His distinction may perhaps be best conceived from what he himself has said on the subject in his Tract *On the Intercourse between the Soul and the body*: his words are these:—“Degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another, as for example of any nerve from its fibres, and of each fibre from its fibrils; or of any piece of wood, stone, or metal, from its parts, and of each particular part from its particles; But degrees of latitude, or continuous degrees, are like the increments and decrement of the same degree of altitude in respect to breadth, length, height, and depth, as of volumes of water, air, or æther, more and less.”



“ all other loves? and who cannot conceive that there must  
 “ be some particular love into which all the blessings, satis-  
 “ factions, and delights, which it is in the power of the Lord  
 “ to bestow, are collated, and that the receptacle of these,  
 “ is true conjugal love, since it corresponds to the love of  
 “ the Lord and the church, and is capable of receiving and  
 “ perceiving such blessings, satisfactions, and delights, in a  
 “ full and sensible manner?’ I replied, ‘ Mankind on earth  
 “ know nothing of all this, because they have not ap-  
 “ proached the Lord, and therefore have not shunned the  
 “ lusts of the flesh, and so could not be regenerated; for  
 “ true conjugal love is only from the Lord, and given to  
 “ those who are regenerated by Him; and these also are  
 “ they who are received into the Lord’s New Church, which  
 “ is meant in the Revelation by the New Jerusalem.’ To  
 “ this I added, that I had a doubt whether men on earth at  
 “ this day were disposed to believe, that conjugal love in  
 “ itself is spiritual, thus grounded in religion, since they  
 “ cherish only corporeal ideas about it; and of course will  
 “ hardly be persuaded to believe, that it is such as the  
 “ religion is, spiritual with such as are spiritual, natural  
 “ with such as are natural, and merely carnal with adul-  
 “ terers.

848. “ The angels, on hearing the account of all these  
 “ discoveries made to mankind, were much rejoiced; but  
 “ when they saw that I was sorrowful, they asked me the  
 “ cause of my sorrow: I replied, ‘ Because these arcana at  
 “ this day revealed by the Lord are reputed on earth, not-  
 “ withstanding their superiority in excellence and dignity  
 “ above all the knowledges that have hitherto been publish-  
 “ ed to the world, as things of no value.’ The angels won-  
 “ dered at this, and requested the Lord’s permission to look  
 “ down into the world; and they looked down, and lo! mere  
 “ darkness was therein. And they were told to write those  
 “ arcana on a paper, and let the paper down to earth, and



“ they would see a prodigy : they did so, and lo ! the paper,  
 “ on which the arcana were written, was let down from  
 “ heaven, and in its progress, whilst it was yet in the spi-  
 “ ritual world, it shone bright like a star, but in its passage  
 “ into the natural world, the light disappeared, and as it fell  
 “ it was entirely darkened. On being let down by the angels  
 “ into the midst of an assembly consisting of learned clergy  
 “ and laity, many of them were heard to mutter words to  
 “ this effect; ‘What have we got here? Is it any thing, or  
 “ nothing? What matters it whether we know these things  
 “ or do not know them? Are they not mere embryos of  
 “ the brain?’ And it appeared as if some took the paper  
 “ and folded it, twisting and untwisting it with their fin-  
 “ gers; and also as if some tore it in pieces, and were  
 “ desirous to tread it under foot ; but they were prevented by  
 “ the Lord from proceeding to such an enormity, and the  
 “ angels were charged to take up the paper back again,  
 “ and secure it: because these circumstances affected the  
 “ angels with sorrow, and they began to think with them-  
 “ selves how long this would continue, it was told them, ‘FOR  
 “ A TIME, AND TIMES, AND HALF A TIME,’ Rev. xii. 14.  
 849. “ After this I heard a hostile murmur from below,  
 “ and at the same time these words, ‘DO MIRACLES AND  
 “ WE WILL BELIEVE :’\* and I replied, ‘Are not the

\* We are very sensible that this objection to our author’s mission, as un-  
 attested by miracles, has been and will be frequently urged against him by  
 persons of a certain character, who are either not able, or not willing to admit  
 of any higher evidence, and be convinced by any other proof, than that of  
 outward signs and wonders. To such we would earnestly recommend to pon-  
 der well on what our author says of such evidence, both here, and also in  
 n. 501; and also on the reply which our blessed Lord made to those Jews, who  
 sought a sign of him, Matt. xii. 39. They will then possibly be enabled to  
 see, how little the real internal evidence of ‘truth is connected with that  
 arising from miracles; and that the surest test whereby to prove any doctrine,  
 or mission, whether it be of God, is, to compare it with the revealed will of  
 God, according to a right understanding of that will arising from the sincere  
 and faithful practice of it. See John vii. 17.



“ arcana, which I have already mentioned, miracles?” but  
 “ they answered, ‘They are not.’ I then asked, ‘What  
 “ miracles do you require?’ ‘Discover and reveal future  
 “ events,’ they said, ‘and we will believe:’ but I replied,  
 “ ‘Such discovery and revelation are not allowed by the  
 “ Lord, since in proportion as man is acquainted with future  
 “ events, his reason and understanding, with his prudence  
 “ and wisdom, sink into indolence, become torpid, and are  
 “ almost destroyed.’ And I asked again, ‘What other  
 “ miracles shall I do?’ ‘Do such as Moses did in Egypt,’  
 “ they cried out. ‘Possibly,’ I replied, ‘ye may harden  
 “ your hearts against them, as Pharaoh and the Egyptians  
 “ did:’ and they answered, ‘We will not.’ ‘But,’ said I  
 “ again, ‘assure me of a certainty that ye will not dance  
 “ around a golden calf, and worship it, as the posterity of  
 “ Jacob did within about a month after they had seen all  
 “ mount Sinai on fire, and had heard Jehovah Himself  
 “ speaking out of the fire, thus after witnessing the great-  
 “ est of all miracles:’ (*a golden calf in the spiritual sense*  
 “ *signifieth carnal pleasure:*) And reply was made from  
 “ below, ‘We will not be like the posterity of Jacob.’ But  
 “ at that moment I heard a voice from heaven saying to  
 “ them, ‘If ye believe not Moses and the Prophets, that  
 “ is, the Word of the Lord, neither will ye be convinced  
 “ by miracles, any more than the posterity of Jacob in the  
 “ wilderness, or when they saw with their eyes the miracles  
 “ which the Lord did during his abode on earth.’

850. “After this I saw some spirits ascending from below,  
 “ whence the voices proceeded, who, addressing me in a  
 “ deep tone of voice, said, ‘Why did thy Lord reveal  
 “ the long list of arcana, which thou hast just now enumer-  
 “ ated, to thee who art a layman, and not to some one of  
 “ the clergy?’ To which I replied, ‘This was according  
 “ to the Lord’s good pleasure, who prepared me for this  
 “ office from my earliest years: but let me in turn ask you



“ a question ; Why did the Lord, when He was on earth,  
“ choose fishermen for His disciples, and not some of the  
“ lawyers, scribes, priests, or rabbies ? Ponder well this  
“ circumstance in your minds, and if ye form a right judg-  
“ ment upon it, ye will discover the reason.’ Hereupon  
“ a murmur arose, and afterwards they were silent.

851. “ I foresee that many, who read the Memorable Re-  
“ lations annexed to each chapter of this work, will believe  
“ them to be the fictions of imagination ; but I protest in  
“ truth that they are not fictions, but were really seen and  
“ heard ; not seen and heard in any state of the mind in  
“ sleep, but in a state of complete wakefulness : for it hath  
“ pleased the Lord to manifest Himself to me, and to send  
“ me to teach those things which will belong to His New  
“ Church, which is meant by the New Jerusalem in the  
“ Revelation ; for this purpose He hath opened the inte-  
“ riors of my mind, or spirit, by which privilege it has  
“ been permitted me to be with angels in the spiritual  
“ world and with men in the natural world at the same  
“ time, and that now for twenty-seven years. Who in the  
“ Christian world would have known any thing of HEAVEN  
“ AND HELL, unless it had pleased the Lord to open the  
“ spiritual sight of some person or other, and to shew and  
“ teach him ? That such things as are described in the  
“ above MEMORABLE RELATIONS do actually appear in  
“ the heavens, is clearly proved from similar objects being  
“ seen and described by JOHN in the Apocalypse, and also  
“ by the PROPHETS in the Word of the Old Testament.  
“ In the APOCALYPSE we read that John saw the SON OF  
“ MAN in the midst of seven candlesticks ; that he saw a  
“ tabernacle, a temple, an ark, and an altar in heaven ;  
“ a book sealed with seven seals ; the book opened, and in  
“ consequence thereof horses going forth ; four animals  
“ around the throne ; twelve thousand chosen out of each  
“ tribe ; locusts ascending from the bottomless pit ; a



“ woman bringing forth a man-child, and flying into a wil-  
 “ derness by reason of the dragon; two beasts, one as-  
 “ cending out of the sea, the other from the earth; an  
 “ angel flying in the midst of heaven, having the ever-  
 “ lasting Gospel; a sea of glass mixed with fire; seven  
 “ angels having the seven last plagues; vials poured out  
 “ by them on the earth, on the sea, on the rivers, on  
 “ the sun, on the throne of the beast, on Euphrates, and  
 “ on the air; a woman sitting on a scarlet beast; the  
 “ dragon cast out into a lake of fire and sulphur; a white  
 “ horse; a great supper; a new heaven and a new earth;  
 “ the Holy Jerusalem coming down from heaven, described  
 “ as to its gates, its wall, and foundations; also a river of  
 “ the water of life, and trees of life bearing fruit every  
 “ month; with many things beside; which were all seen by  
 “ JOHN, whilst as to his spirit he was in the spiritual world  
 “ and in heaven. Not to mention what things were seen by  
 “ the apostles after the Lord’s resurrection, and those seen  
 “ afterwards by PETER, Acts xi. and by PAUL: and also by  
 “ the PROPHETS in the Old Testament; as by EZECHIEL,  
 “ who saw four animals, which were cherubs, chap. i. and  
 “ x. and a new temple, and a new earth, and an angel mea-  
 “ suring them chap. xl. to xlviii. he was also carried to Jeru-  
 “ salem, and saw there abominations, and also to Chaldæa,  
 “ chap. viii. xi. The case was the same with ZECHARIAH,  
 “ in that he saw a man riding amongst myrtle-trees, chap.  
 “ i. 8; that he saw four horns, and afterwards a man  
 “ with a measuring-line in his hand, chap. iii. that he  
 “ saw a flying roll and an ephah, chap. v. 1, 6; that he  
 “ saw four chariots and horses between two mountains,  
 “ chap. vi. 1, &c. So again with DANIEL, in that he saw  
 “ four beasts ascending out of the sea, chap. vii. 1, &c. that  
 “ he saw the Son of Man coming in the clouds of heaven,  
 “ whose dominion shall not pass away, and whose king-  
 “ dom shall not be destroyed, chap. vii. 13, 14; that he



“ saw the combat of the ram and the he-goat, chap. viii. 1,  
 “ &c. that he saw the angel Gabriel, and conversed with  
 “ him, chap. ix. So also the young man of Elisha saw  
 “ chariots and horses of fire about Elisha, and he saw them  
 “ when his eyes were opened, 2 Kings vi. 17. From these,  
 “ and several other instances in the Word, it is evident,  
 “ that the objects which exist in the spiritual world have  
 “ appeared to many, both before and since the coming of  
 “ the Lord : what wonder then is it, that the same circum-  
 “ stance should now occur at the commencement of a church,  
 “ or when the New Jerusalem is coming down out of  
 “ heaven?”

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A THEOREM PROPOUNDED BY A CERTAIN ELECTORAL  
 DUKE OF GERMANY, WHO ALSO FILLED A STATION  
 OF THE HIGHEST RANK IN THE CHURCH.

I once saw, in the spiritual world, a certain electoral duke of Germany who also filled a station of the highest rank in the church : there were standing near him two bishops, and two ministers : I was at some distance, but sufficiently near to hear their conversation. The elector asked the four by-standers, whether they knew what constituted the chief point of religion in Christendom : the bishops answered, “ The chief point of religion in Christendom, is FAITH ALONE PRODUCTIVE OF JUSTIFICATION AND SALVATION.” He inquired again, “ Do you know what is inwardly latent in that faith ? Open it, look into it, and tell me.” They replied, “ Nothing else is inwardly latent in it, but the MERIT AND RIGHTEOUSNESS OF THE LORD THE SAVIOUR.” To this the elector rejoined, “ Does it not then involve the Lord and Saviour in His Humanity, in which He is called JESUS CHRIST, since He alone, in His Humanity was righteousness ?” They said, “ This follows as a necessary and inseparable conclusion.” The elector,



following up the subject, added, "Open that faith, and look further into it, and examine whether it contain any thing else." The ministers observed, "It implies also the GRACE OF GOD THE FATHER." To this the elector said, "Take the pains both to conceive and perceive the matter rightly, and you will see THAT IT IS THE GRACE OF THE SON WITH THE FATHER; for it is the Son who entreats and intercedes: depend upon it then, since you confess, reverence, and embrace that faith alone of yours, that you must necessarily confess, reverence, and embrace the Lord the Saviour alone in His Humanity, for as was said before, He in His Humanity was and is RIGHTEOUSNESS. That He, in His Humanity, is also JEHOVAH and God, I have discovered in the Holy Writings from these passages: '*Behold the days come, that I will raise up unto David a Righteous Branch, who shall reign as a king, and shall prosper, and this is the name which they shall call Him, JEHOVAH OUR RIGHTEOUSNESS,*' Jer. xxiii. 5, 6: in Paul, '*In Jesus Christ dwelleth ALL THE FULNESS OF THE GODHEAD bodily,*' Col. ii. 9: and in John, '*Jesus Christ is THE TRUE God and eternal life,*' 1 Ep. v. 20, 21: wherefore also He is called, '*THE GOD OF FAITH,*' Phil. iii. 9.

END.



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